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THE
OXYRHYNCHUS PAPYRI
PART XXX

EDITED WITH NOTES

BY
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PREFACE

THIS part is devoted to fragments of hitherto unknown Greek poetry. Two of the pieces contain elegiac verses, the rest are hexameters, or commentaries and lexica which illuminate hexameter verses. For their recognition, assembly, and interpretation the scholarly world is under a unique debt to Mr. Lobel.

As was the case with Parts XXIII and XXVI, financial responsibility for the cost of publication has been assumed by the Jowett Copyright Trustees, to whom we should like to express the Society's thanks. We are grateful also to Dr. John Rea for compiling the index, and the Oxford University Printer for his care.

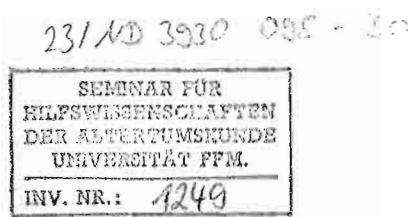
Part XXXI, which will not be long delayed after the appearance of this part, will return to the older pattern, and contains a large number of religious and documentary texts in addition to fragments of literature

E. G. TURNER

T. C. SKEAT

*Joint Editors of the
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NOTE ON THE METHOD OF PUBLICATION

THE method of publication follows that adopted in Part XXVIII. As there, the dots indicating letters unread and, within square brackets, the estimated number of lost letters are printed slightly below the line. Corrections and annotations which appear to be in a different hand from that of the original scribe are printed in thick type. Square brackets [] indicate a lacuna, round brackets () the resolution of a symbol or abbreviation, angular brackets < > a mistaken omission in the original, braces { } a superfluous letter or letters, double square brackets [] a deletion, the signs ' ' an insertion above the line. Dots within brackets represent the estimated number of letters lost or deleted, dots outside brackets mutilated or otherwise illegible letters. Dots under letters indicate that the reading is doubtful. Letters not read or marked as doubtful in the literal transcript may be read or appear without the dot marking doubt in the reconstruction, if the context justifies this. Lastly, heavy Arabic numerals refer to Oxyrhynchus papyri printed in this and preceding volumes, ordinary numerals to lines, small Roman numerals to columns.

The abbreviations used are in the main identical with those in Liddell and Scott, *Greek-English Lexicon* (ninth ed.). It is hoped that any new ones will be self-explanatory.

NEW CLASSICAL FRAGMENTS

2507. ELEGIACS (?ARCHILOCHUS)

The vocabulary and style of the following remains of elegiac verse seem to me, so far as they go, compatible with their attribution to an early writer. That this was Archilochus is a conjecture that depends on the double hypothesis that l. 10 is a second instance of a line quoted from him in another context and, if so, that it is a self-repetition, not an imitation.

The text is written in a round, regular hand with an occasional cursive form on the back of a document in a second-century cursive. I suppose that it was itself set down within the same century. There is a single accent, apparently original.

. . .

] ρος[
], οσατε[
], η πολυω[
] μιν πημεφυτ[
 5] . κανεγωγεμ[
] . ων φασγανου[
] . νμοικεχαρισμ[
] νετηνθεσσαλ[
] ς τοσαθηναη . [
 10] νδωρονεπιστ[
] λκηερρυσατο . [
] δακρυοενταβ[
] . πηριμενπολυ[
] . οσλαμπετοκαι[

2],, the lower end of a stroke descending from left to touch ο 6],, I think τ, but γ may be possible 7],, traces suggesting an upright Of μ[only the start of the left-hand stroke 9 Of]ς only the overhang .[, an upright 10 Of τ[, which is unusually squat, only the left-hand end of the cross-stroke and the lower end of the stalk 11],, an upright 13],, the right-hand side of π suggested, but presumably η to be read 14]. γ or τ

Elegiacs; hexameter precedes.

3 I suppose πολυω[νυμ- likely, perhaps qualifying a divinity the subject of εφουτ[ευ-.

4 η- or υ-]μιν. The ι is short by nature in Ionic verse in all the places where its quantity is metrically determined. What its quantity was in the places where it is not metrically determined or where it is long by position depends on grammarians' doctrine. I am by no means convinced that the

accentuation -ίν should be accepted. (If my facts are correct, the question of ἐγκλισις has not to be considered.)

πῆμ' ἐφύτ[ευ-. A variant at *Od.* iv 668 is πρὶν ἡμῖν πῆμα φυτεύσαι; cf. *Il.* xv 134.

5 ο]ϛκ cannot be verified.

7 -ν μοι κεχαρισμ[έν-.
9 Ἀθηναίη is also the form found in Archilochus' trochaic tetrameters.

10 Archil. fr. 1, 2 is καὶ Μουσέων ἐρατὸν δῶρον ἐπιστάμενος. If this verse was repeated here, there is a case for believing that it is an instance of a poet's repeating himself. The place of Enyalius in the quotation might be taken by Athena here.

11 Perhaps ἀ]λκήν, e.g. ἐνθεις(-) ἀλκήν.

14 λάμπετο και[ομεν-.

2508. ELEGIACS (? ARCHILOCHUS)

Elegiacs of, as far as can be seen from what remains, an early cast, in which occur references to weapons of war and two Euboean place-names, might reasonably be conjectured to be attributable to Archilochus, on the ground that there survives a quotation (fr. 3) from an elegiac piece by this poet relating to fighting in Euboea. The argument is obviously weak and I have found no means of strengthening it. As less than half of each verse is preserved identification of the author would bring no great advantage.

The two place-names recognizable here are Karystus and Eretria. Since it appears that the power of Eretria at one time extended over islands even further away (Strabo 448), Karystus may be mentioned in this piece as on Eretria's side in the war with Chalcis over the Lelantine plain, if that is what the quotation from Archilochus and this piece refer to.

The text is written on the back of a first-century document in a medium-sized upright uncial, which I suppose is also to be dated in the first century, though the clumsiness of the writing may make it look earlier than it really is. It has an unusually liberal provision of accents, as well as a few other lection signs, some apparently due to the writer of the text, others made with a thinner pen, perhaps the same as that to which the variants (ll. 5, 10) are due.

]ηντῆτραφαλον[
]τοῖσινέβηταχύ[
]ἐνγαρτοῦτέποςα[
]ικινέναπρόμου[
5]αὰςπιδασὰμφ[
]τείνημικαρούς[
]ονχωρονερετρ.[
]νέργονεμήσατ[
]πάλωνβόουσινέ.[
10]ησὲ παγκτορ[
]δυμένένωνέ[
]υσαμένειδ[
]ωνδ' εἴπετάδ[
]νὸπήνωρῆ[
15]νανδραδίξ.[
]εχέτωδόμε[
]ανερα·τῶσφ.[
]λοσέβη[
]ωσέφε[
20]άδων.[
]ησαντ[
]εμουτ[
]άληικὸν[
]έπαυσε[
25]λησαίτ[

3 Of]ε only the overhang Of α[only the start of the left-hand stroke 4 Above ὀ what looks like a thick ρ with a tick to left, opposite the bottom of the loop 5],, the edge of an upright with a trace (? the upper end of an acute) above 6],, a dot level with the top of the letters 8 Of τ[only the left-hand end of the cross-stroke 9],, an upright with ink going to right from top and bottom 10 Of ν only the left-hand upright 12 See comm. ε is thick and apparently written on another letter. Above it the right-hand upright with the lower end of the diagonal of ν, or possibly ε with the lower end of a grave touching its foot 15],, the upper end of a stroke descending to right, below which on the line the start of a stroke ascending to right 16],ε, the turn up and perhaps the right-hand end of the top 17],, the upper left-hand arc of a circle, projecting above the general level 18 Of]λ only the lower end of the right-hand stroke 19],, the right-hand end of a cross-stroke touching the top of ω 20],,

the lower left-hand arc of a circle above which (between φ and ε in l. 19) the top of an upright λ only the lower end of the right-hand stroke

Pentameter precedes hexameter.

1 τεράβαλον: in the Iliad of κνήη (xii 384) and κόρυς (xxii 315).

2 Possibly τοῖσιν ἔβη ταχύς, of a messenger, the speaker of 4 seqq. But τοῖσιν ἦλθε is what Homeric usage, at any rate, would lead one to expect; εὖν (or μετὰ τοῖσιν ἔβη, for example, might equally well be thought of, and appears more consonant with Homeric usage; τοῖσιν might not be a complete word. ταχύς: the adverb ταχύ is, I think, first found in Pindar. The accent presumably indicates the end of a clause.

3]έν: I see no reason why μέν should have been thought to require an accent. Perhaps ἔν should be recognized.

τοῦτ' ἔπος: though I feel no certainty, I suppose τοῦτο here refers to what follows. If the following lines as far as l. 12 are one speech, τάδε in l. 13 may refer backwards. This implies a reversal of strict usage, but may be paralleled from Homer onwards. But see on l. 13.

α]: unaugmented ἀδάσκατο is theoretically acceptable. (τοῦτ' ἔπος ἠδάσκατο: Callim. fr. 75, 21, speech follows.)

5 ἀμφ[following ἀπιδας might be guessed to be ἀμφιβρότας, but this does not account for the superscript, presumably ἀντι- for ἀμφι-. I cannot suggest a pair of interchangeable words. They might differ by more than the preposition.

6 τένησι Καρύσι- seems likely. The subjunctive may imply a clause of the form 'as far as stretches', say, the Carystian plain, ridge.

7 χώρον Ἐρετρίε-. χώρον Ἐρετρίων would be a form of phrase to which I can find no parallel, though Herodotus has τῶν Θηβαίων τοὺς χώρους (ix 15).

8 ἔργον ἐμήσατο. Homeric and Hesiodic (nearly always with verb and noun in the reverse order).

9 ἀντιπάλων βουῖν ἐπ(ι) looks a reasonable guess, though ἀντιπάλος is first attested in Pindar.

10]ης ἐπ' (v.l. ἐ) ἀνάκτορον, -ης not improbably the ending of the name or qualification of the goddess whose temple is approached or entered. It may be worth recalling that, according to Livy (xxxv 38), Karystians at some period shared in the Eretrian Amarynthia held in honour of Artemis. The accent on ε would prima facie be taken to indicate composition.

12 The ink which is to be seen in the facsimile before υ is on a detached fragment which certainly belonged to the beginning of this line but I cannot exactly relocate. Perhaps it should stand further to the left and a little higher. At present it suggests the right-hand loop of φ.

13 εἶπε τάδε(ε) would naturally be taken as 'spoke as follows', and ἐχέτω, l. 16, if it is an imperative, would suggest the reporting of direct speech. In that case the notion that there is any relation between τάδε here and τοῦτο in l. 3 must be rejected.

14 ε]νοπήν may refer to the noise made by things as well as persons, θωρήκ- is shown by the accent to exclude persons. I should guess something of the form of -ων ἐνοπήν, θωρήκων τε . . .

15 διέξ[is very mystifying. I cannot reconcile the ink after ξ with any short vowel as ordinarily written—υ is perhaps the least objectionable—nor, conversely, can I suggest any words which look as if they might be relevant to what context there remains.

16 ἐχέτω: I suppose, imperative. But, as I am in the dark about the general tenor, I may as well recall the figure of Ἐχέτος, referred to by Homer as βροτῶν δηλήμων (Od. xviii 85, 116, xxi 308) and said to be a king of Epirus or Sicily (schol. Od. xviii 85, et al.). It would have to be supposed that after ω a superscript was omitted. It is written after η in ll. 6, 23, but no argument can be based on this, since there is evidence that after ω it was dropped earlier than after η.

2509. HESIOD, Catalogue?

Hypotheses about defective texts are liable to depend in some degree on argument in a circle. It will not escape notice that the most cogent resemblances between the following text and Apollodorus' account of the fate of Actaeon (Bibl. iii 4) arise out of the use of the latter to supplement gaps in the former. But I do not believe that

the identification of the story is invalidated by this or by the absence from Apollodorus of the whole episode implied by ll. 6-9.

The considerations which incline me to ascribe this piece to Hesiod's Catalogue are for the most part rather general in nature. The verse seems to have the same Homeric or sub-Homeric tincture that is found in certainly attested pieces. It is hardly to be supposed that the daughters of Cadmus (of whom Actaeon's mother, Autonoe, was one) and their descendants did not figure in the Catalogue. More specifically, the statement that Chiron's wife was named Nais (if it was made, of which I am not convinced) might well have been based on an inference from the words used here (l. 3).

The text is written in a medium-sized sloping uncial without lection-signs or additions of any kind. It may be compared with 232, assigned by the editors to the late second century, though I should have supposed it might be not later than the middle of that century.

	εσσυμένως δ' ἦξιε δι' αἰθέρος ἀπρυγέτοιο Χείρωνος δ' ἔκανε μέγα σπέος· ἔνθα δ' ἔνα[ε Χείρων νηῖδ' ἔχων νόμφην, θυμαρέ' ἄκ[οιτιν. ἔνθα δὲ Φαλλυριδὴν ἔπεια πτερόεντα προσῆ[υδα· Χ[ε]ρων, οἷσθα καὶ αὐτὸς ὁμῶς μα[κ]άρεσσι θεοῖ[ων] ὡς ἔσται Σεμέληε ἔρικυδὸς ἀγλαὸς υἱὸς καὶ Διὸς αἰγιόχοιο, Διώνυκος πολυγηθ[ῆ]ς, ὃς ποτε τοῖσδε κ[ῆ]ρυεσσιν ὄρος κατα[.].[.]. . . [. . .] τ[.].]ψετεχωνοτεδαντεπατηρανδ[.].ωντ[.].εθε[.] α[.].]ναγημεταφυλ[.].θεωναιγεινεταων [. . .] εσχωρονπαλιναιτισελευονταικ[.]. . . ο[.]. [. . .] . . . ο[.]. [. . .]ηηματαπανταδιαμπερες . . . [. . .] . . . φαταιγιοχοιοδιοσκοουρημεχ[. . .] . . . π[.].εωνδε[.]. . . [. . .] . . . [. . .]ιλετολυσσα . . . νεβηπροε[. . .] ρυοδε[.].η[. . .] . . . αχωνμετα[. . .] . . . τα[.].ν [. . .] . . . αχοσακτα[. . .] [. . .] . . . [. . .] . . . εσποτω . . . [. . .]ισα . . . [. . .] . . . υχομοιοδ . . . πασπλη[. . .] . . . οσσκονιεχεοντι[. . .] . . . [. . .]ηεθεσπερε[.].ε[.].χ[. . .]	έσσυμένως δ' ἦξιε δι' αἰθέρος ἀπρυγέτοιο Χείρωνος δ' ἔκανε μέγα σπέος· ἔνθα δ' ἔνα[ε Χείρων νηῖδ' ἔχων νόμφην, θυμαρέ' ἄκ[οιτιν. ἔνθα δὲ Φαλλυριδὴν ἔπεια πτερόεντα προσῆ[υδα· Χ[ε]ρων, οἷσθα καὶ αὐτὸς ὁμῶς μα[κ]άρεσσι θεοῖ[ων] ὡς ἔσται Σεμέληε ἔρικυδὸς ἀγλαὸς υἱὸς καὶ Διὸς αἰγιόχοιο, Διώνυκος πολυγηθ[ῆ]ς, ὃς ποτε τοῖσδε κ[ῆ]ρυεσσιν ὄρος κατα[.].[.]. . . [. . .] τ[.].]ψετεχωνοτεδαντεπατηρανδ[.].ωντ[.].εθε[.] α[.].]ναγημεταφυλ[.].θεωναιγεινεταων [. . .] εσχωρονπαλιναιτισελευονταικ[.]. . . ο[.]. [. . .] . . . ο[.]. [. . .]ηηματα πάντα διαμπερες α[.]. [. . .] . . . ὡς] ἔφατ' αἰγιόχοιο Διὸς κούρη μεγαλόιο προων δε[.]. . . [. . .] . . . [. . .]ιλετο λύσσα . . . μ]ῆν ἔβη πρὸς [*Ολυμπον ἀπὸ χθονὸς εὐρυοδείη]ε . . . ἄγων μετὰ [φύλα θεῶν αἰγεινε]ετα[ω]ν αχος Ἄκτα[ων] . . . [. . .] . . . [. . .] . . . δ]εσπότεω . . . [. . .]ισαγαδ[.].ε[.]. . . . ὦ]ρυχομοιο δὲ πᾶς πλη[. . .] . . . π]οσσι κόνιε χέοντι[. . .] . . . κ]λαγγ[.].γ[.].η[.].εθεσπέει[.].ε[.].χ[. . .]
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On the right-hand side the ink has washed off in many verses leaving blanks or at best scattered traces, of which the combination in letters and even the count is uncertain.

7 ω written on o, corrente calamo 8]ν is not verifiable; it is represented only by the upper end of a stroke descending to right . . . , an upright to left of a blank, the lower part of an upright stroke, descending well below the line, to right of it . . . , the top of a tall upright with a dot to right, perhaps to be combined as φ, then, level with the top of the letters, a dot, a hook to right, the top of an upright 9 Of τ[only the left-hand part of the cross-stroke]ψ could

not be distinguished from φ 10 There may be a 'hyphen' below εϛ 11 Before and after οι scattered dots; ι might be a headless ρ 12 Before of the tip of an upright][, a dot level with the top of the letters and a thicker dot below it on the line Of α only the upper part of the right-hand stroke, of ε only the upper part; after these the top of a small loop]..[, the top of a small loop, followed by a heavy dot, both level with the top of the letters 14 Between π and the next letter there are marks which might be faded ink, but there is hardly room for a letter ρ is a thick circle written on the upper part of another letter, which is nearly all broken away]..[, a dot level with the top of the letters; an apex, as of λ, or perhaps the left-hand side of ν; the tip of an upright 15 Of]ε only the end of the cross-stroke, but not α 17].., the lower tip of a stroke descending well below the line, followed by the base of a small circle on the line]..[, perhaps three letters represented, of which the second would be ι 18]..[, the lower end of a stroke rising to right, followed by a short cross-stroke level with the top of the letters 19]..[, the upper part of an upright 20]..[, the foot of a stroke rising to right and, above and to right, the tip of an upright

1 ἐκκινέω δ' ἦξε as *h. Hom. Dem.* 449, *Herm.* 215. Who is the subject? Prima facie, Athena, *l.* 13.

2 δὲ αἰθέρος ἀπρυγέτοιο as *Il.* xvii 425, *h. Hom. Dem.* 67, 457.

2 Cf. μέγα σπέος ἴκετο, τῶν ἐνὶ νύμφῃ νάεν *Od.* v 57 seq. This might lead one to expect ἐνθα τε for ἐνθα δέ, but ἐνθα δέ is guaranteed by *Od.* xi 135 (. . . νῆσον· ἐνθα δ' ἔβαιεν).

The cave was ἐνὶ Πηλῶσι δάηντι *H.* 49, Merkelbach, *Hesiodfragmente*, *Hes. fr.* 19 Rz2.

3 νῆδ' ἔχων νύμφην: the name of Chiron's wife is generally given as Chariclo. If the commentator on Pindar (*Pyth.* iv 182), δὲ δ' Ἠελόδος Ναΐδα φησι τὸν Χείρωνα γῆμαι (*Hes. fr.* 124 Rz2*), supposed Μαΐα was a proper noun, he may have been relying on this (or such a) passage, where νῆς is not necessarily, or even probably, a name but an appellative (to which a name may be appended or not; νύμφη νῆς Ἀβαρβαρέη *Il.* vi 22, but νύμφη νῆς mother of Satnius, *Il.* xiv 444, of Iphition, *Il.* xx 384).

Θυμαρέ' ἀκροῖν: after ἀλοχον θυμαρέα *Il.* ix 336, *Od.* xxiii 232.

4 ἐνθα δέ 'thereupon'. δέ is more often dispensed with in this use.

Φιλυρῖδην: Chiron cf. *Theog.* 1001 seq. The spelling with double λ, to show the metrical value of ι, is found also in manuscripts of Pindar and Bacchylides.

5 οἶθα καὶ αὐτὰς as *Od.* xvii 573, *h. Hom. Herm.* 382 (-τή, *Il.* xv 93).

ὁμῶς μακάρεσσιν θεοῖσιν: *Il.* xiv 72.

6 seq. ὡς ἔσται: not, I presume, 'that Dionysus will be the son of Semele and Zeus (and he will occupy himself with . . .)' 8 seq.) but 'that it will be Dionysus . . . who will . . .'

Cf. Ζητός καὶ Σεμέλης ἐρικυδέος ἀγλαῶν υἱόν *h. Hom.* xxvi 2 (cf. vii 1).

7 Διάνυκος πολυγηθής, cf. *Theog.* 941 (accusative), *Opera* 614 (genitive).

8 seqq. τοῖσδε κύνεσσιν: the supplements here and in *Il.* 17, 19 and the consequent interpretation of the narrative are based on the assumption that the information supplied by Apollodorus (*Bibl.* iii 4 1-4) is relevant. But neither there nor elsewhere have I found any statement that Dionysus for a time (until he was taken to heaven) hunted Actaeon, his cousin's, hounds.

8 For lists of Actaeon's pack see *Bibl.* iii 4, 5, Hygin. *f.* 181, Pollux v 47, Ovid *Melam.* iii 206 seqq. ὄρος: the scene of Actaeon's death was Mt. Cithaeron, but I can discern no allusion either to Cithaeron or to Nysa (which would accord with the mention of Dionysus). I believe ν[η]ρ[ι]τ[ο]φύλλων would not be incompatible with the traces, but I should have expected an exacter specification. The word is not found elsewhere in literature, but is glossed in Hesychius.

8 seq. τοῖσδε κύνεσσιν . . . τέρμεν' ἔχων: cf. δίσκοισιν ἔρποντο καὶ αἰγανέριον ἰέντες τόξοισιν τε *Il.* ii 774 (similarly *Od.* iv 626, xvii 168), μύθοισιν ἔρποντο πρὸς ἀλλήλους ἐπέποντες *Il.* xi 642, *Od.* xxiii 301.

10 μετὰ φέλα θεῶν αἰγιγενετῶν: *h. Hom. Dem.* 322. The arrival of Dionysus in heaven comes in most accounts at the end of various adventures on earth. Only Pausanias (iii 18, 11) says that on the 'throne of Bathycles' παῖδα ἔτι ὄντα ἐς οὐρανὸν ἔστιν Ἐρμῆς φέρων.

11 'They will return here.' ἀπολομένου δὲ Ἀκταίωνος οἱ κύνες ἐπιζητούντες τὸν δεσπότην καταρώντο καὶ . . . παρεγένοντο ἐπὶ τὸ τοῦ Χείρωνος ἄντρον *Bibl.* l.c. Chiron was Actaeon's original instructor.

12 ἡμῖνα πάντα διαμπερές as *Il.* xvi 499 (διαμπερές ἡμῖνα πάντα *Od.* iv 209, *h. Hom. Apoll.* 485, *Arhrod.* 209). The next word might have been αἰ[ε]-[ι, ν] (αἰὲν . . . διαμπερές *Il.* xv 70). I can offer no guess at what is to go on 'to all eternity'.

13 Presumably ὡς ἔφατ', 'so spake', but I am not sure that it would not be possible to take a view of the structure of the narrative in which ὡς ἔφατ', 'as told', would be appropriate.

αἰγίοχοιο Διὸς κούρη μεγάλοιο: this fusion of formulae such as κούρη Διὸς αἰγίοχοιο, κούρη τ' αἰγίοχοιο Διὸς, Διὸς κούρη μεγάλοιο seems not to occur elsewhere.

14 I take the sense required to be 'the dogs went mad'. [κ]υνω[ν] is an acceptable, though in no way compelling, interpretation of the traces, and πρεων (which I must suppose wrongly read or corrupt) will be the end of a qualification of this. For the end of the line a supplement based on *Il.* ix 377, xviii 31 (ἐκ γὰρ εὐ, σφρων, φρένας εἴλετο . . . Ζεὺς, Παλλὰς Ἀθήνη), xix 137 (καὶ μευ φρένας ἐξέλετο Ζεὺς), and the like phrases looks probable.

According to Apollodorus the madness of the dogs, which made them devour their master, was sent by Artemis. I do not see how a verse in the position of this could refer to that madness, from which it is separated by the period of Dionysus' mastership.

15 seq. It is hardly possible to believe that these two verses do not refer to the date specified in the prophecy, *ll.* 9 seq. above. But in that case the prophecy would be fulfilled as soon as made and no room left for the lapse of time implied in *ll.* 8 seq. between Actaeon's death and the return of his pack to Chiron.

The only simple explanation that occurs to me is that the sequence of events in the Actaeon story is interrupted by the insertion of a report of a prophecy made some time before the events recounted in *ll.* 15 seqq., which are its fulfilment.

It must be supposed on the strength of *ll.* 9 seq. that the subject is Zeus and the object Dionysus, but the exact wording of the initial supplements remains uncertain.

πρὸς Ὀλυμπον ἀπὸ χθονὸς εὐρωδείης *Opera* 197.

17 Ἴψ χῶ μ' ἐν . . . in *l.* 15, here possibly το]θ[ε] δ' ἄχος, sc. ἔλλαβε or the like, or το]ε[ι] δ' ἄχος sc. γένετο or the like.

17 seq. Perhaps ἄχος Ἀκταίωνος . . . δεσπότης: cf. *Il.* xx 293 ἦ μοι ἄχος . . . *Alveias*, xxii 425, *Od.* xv 358 et simm., 'sorrow for . . .'

18 δεσπότης is not found in Homer or Hesiod. δεσπότης *Eὐβοίης* Archil. *fr.* 3, 5 is perhaps the earliest occurrence.

19 ὠρυχοῖο: ὠρυθμός, ὠρυγμός are the forms found elsewhere; see Gow's note on *Theoc.* xxv 217. For the variation between γ and χ in this ending cf. *Et. Mag.* 371, 19 (*Et. Gen.*) (ἐρεχμός καὶ ἐρεγμός, κτλ.), schol. A on *Il.* xxiii 420 (ῥωχμός codd.), δ' Ἡρωδιανὸς ἐν τῇ ἀρχῇ τοῦ ζ' διὰ τοῦ γ φησι ῥωγμός) and Apollon. *lex. Hom.* in ῥωχμός; μυχημί *Od.* xxiv 416 but μυγμός *Aesch. Eum.* 117, al.; ἀμυχμόν *Theoc.* xxvi 126 but ἀμυγμοῖς *Aesch. Choeph.* 24. A similar variation in the ending χ/γ-μα.

I suppose πλήε[θ]η. Not, apparently, πλήθ[η], i.e. πλήτο. 'The whole <region> was filled with their howling.'

21 κλαγγής: presumably the 'barking' of the dogs again. κλαγγή is applied to the noise made by a large assortment of birds and animals. I find no early instance of its use in reference to dogs, but *Od.* xiv 29 seq. κύνες . . . κεκλήγοντες ἐπέδραμον goes to show that its absence is fortuitous.

2510. EARLY EPIC

The death of Achilles and the rescue of his body by Ajax and Odysseus was recounted, as we learn from Proclus (*Chrestom.* 2), in the sequel to the *Iliad* which he calls *Aiθιοπία*. It is natural, therefore, to inquire whether the *Aiθιοπία* is to be recognized in the following remains of hexameters relating to this subject. No direct comparison can be made—of the *Aiθιοπία* itself only a couple of lines at most survive—but, to judge by quotations from other poems of the Cycle, such verses, repeating or adapting verses of the *Iliad* and *Odyssey* or having a general Homeric colour, are compatible with the hypothesis that the *Aiθιοπία* was their source. There is, however, strong ground for hesitating to accept it. It appears that in this piece Odysseus proposed to carry (*l.* 13) and did actually take up (*l.* 21) the body, and this is in agreement

with the statement in schol. *Od.* v 310 (ὑπερεμάχσαν τοῦ σώματος Ἀχιλλέως Ὀδυσσεὺς καὶ Αἴας. καὶ ὁ μὲν ἐβάστασεν, ὁ δὲ Αἴας ὑπερήσπισεν) and the claim of Ulixes in Ovid *Met.* xiii 283 seqq. In the *Aithiopis*, according to the testimony of antiquity, their roles were reversed, Proclus l.c. (περὶ τοῦ πτώματος γενομένης . . . μάχης Αἴας ἀνελόμενος ἐπὶ τὰς ναὺς κομίζει Ὀδυσσεὺς ἀπομαχομένου τοῖς Τρωσίν), *Μικρὰ Ἰλιάς* ap. schol. Aristoph. *Eq.* 1056 (Αἴας μὲν γὰρ ἄειρε καὶ ἔκφερε δημοτῆτος ἦρω Πηλεΐδην οὐδ' ἤθελε δῖος Ὀδυσσεὺς), schol. *Od.* xi 547 (. . . οἱ φονευθέντες ὑπὸ Ὀδυσσεὺς ὅτε Αἴας τὸ πτώμα Ἀχιλλέως ἐβάσταζεν. ἢ δὲ ἱστορία ἐκ τῶν κυκλικῶν), schol. *A Il.* xvii 719 (. . . ἐντεῦθεν τοῖς νεωτέροις ὁ βασταζόμενος Ἀχιλλεύς ὑπ' Αἴαντος, ὑπερασπίζων δὲ Ὀδυσσεὺς παρήκται). Our text has many surface corruptions and may have some deep seated, but there is no simple hypothesis, as far as I see, that would bring it into harmony with what must be imagined to have been presented by a text in which Ajax does the carrying of the corpse. I do not know how to estimate the probability of there having been two early epic pieces having different versions of this detail.

The text, as I have said, is poor but the hand is an excellent specimen of the angular type, of which I should judge it is a late, probably fourth-century, example. There appears to be one accent (l. 3), but I suspect that in fact no lection signs were written.

1 .ξεο[.]π[.] .[.]νκατ[.] .[.] .[.]
 2 .ζουστ[.] .[.]μπομ[.]ωκεαν[
 3]μψωσ[.]νοτιξ[.]θοσραδαμ[
 4]ααπεβηηρος ακρονολυμπο[
 5]ναιξανευκρ μιδεσαχαί[
 6]ανεκυναυρο[.]αα αιουε [
 7]ησκεκορυθμενοιοδαπαν .[
 8]αμφινεκυ[.]κατατεθνωταμ[
 9]αδησπροσεφητελαμωνιον[
 10]ελαμωνιεκοιρανελαων [
 11]μαχαανωτοιενεκνωισωμ[
 12]ουσικαταφρενα[.]νδ[.]ρ[.] .[
 13]τοιριφερωσυδερ[.]ε[.]ετ[
 14]ρωασκαα .[.]ουσο .[
 15]λλεανεκυε[.]θ[.]κ[
 16] .υχθοναπο[.]νο[.]
 17]ψενεπιχθ[.]α[
 18]τυπερθενη[.] .[.]
 19]κατασθματι .αρ[
 20]ε νδεμενχθο .α[
 21]υε .ευσ βασταζ[.] .[.]

In the upper left-hand part and sporadically elsewhere many letters have disappeared through rubbing. In a number of places the surface itself is destroyed. There are throughout many loose fibres.

1 After π scattered traces, perhaps of a triangular followed by a circular letter][, the foot of a forward-sloping stroke] .[, the left-hand base angle of α or δ (or perhaps also ζ), preceded by part of a cross-stroke at about mid-letter 2], the top of a tall upright Of τ only the lower part of the shank; it is followed by the central part of a forward-sloping stroke Before ε two dots possibly to be combined with it in η μ and ω slightly anomalous, but I see no alternatives as likely 3], there is no other accent and this one has no apparent purpose and would be placed rather low, but the alternative,]ε, would be no less anomalous 7 .[, prima facie the left-hand angle of ω, followed by a dot on the line, below and to right, but see comm. 12 .[, the lower part of an upright descending below the line, followed by the lower part of an upright with foot swinging to left; νπ[possible 13 Of]ε[only the top Of τ[only the hook at the left-hand end of the cross-stroke 15], the right-hand end of a cross-stroke touching θ above the middle After θ the start of a stroke rising to right, followed by a dot on the line and the right-hand end of a cross-stroke (presumably part of the same letter) touching the top of the upright of κ 16] . . , prima facie the top and bottom of the right-hand upright of ν, followed by the top and bottom of ε] .[, perhaps the start of a stroke rising to right] .[, the upper left-hand arc of a circle 17 Between θ and α traces on the line compatible with ω but not specially suggesting them 18 η .[, the start of a stroke rising to right] .[, ink resembling the upper half of a small ξ, but not the ξ of this hand 19 Of ρ only the tail, descending into the next line 20]ε anomalous; at an interval the top of an upright 21 Between ε and ε a dot level with the top of the letters] .[, traces suggesting a cross-stroke level with the top of the letters, followed by the bottom left-hand angle of a triangle

2 seq. The model for l. 3 is clearly *Od.* iv 564 ἀθάνατοι πέμψουσι, ὄθι ξανθὸς Παδάμανθον. If -ωσι is not a mere error for -ουσι, the beginning of the verse may have been recast (e.g. ὄφρα θεοί) or the requisite conjunction may have stood in the previous verse. I cannot find it or guess how the general notion ἐκ Ἡλύσιον πέδιλον καὶ πείρατα γαίης (l. 563), was here expressed. The association of πείρατα γαίης with Ὠκεανός is attested by such passages as *Il.* xiv 200 seq. = 301 seq., *Cypria* 7, 10 (ἀν' Ὠκεανὸν ποταμὸν καὶ πείρατα γαίης) *Erg.* 168 seqq. (πείρατα γαίης . . . ἐν μακάρων νήσοισι παρ' Ὠκεανὸν βαθυδύνην), *h. Hom. Arctod.* 227 (παρ' Ὠκεανοῖο ῥοῆς ἐπὶ πείρασι γαίης) but I am baffled by the collocation of the letters before Ὠκεαν[.

4 Prima facie, ὡς ἀρα φωνήσας ἀπέβη πρὸς μακρὸν Ὀλυμπον as at *Il.* xxiv 468, and, as there, of Hermes. But since there are in both *Iliad* and *Odyssey* many examples of ὡς ἀρα φωνήσασα (by the side of ἢ μὲν ἄρ' ὡς εἰπούσα), there is no certainty that Athena (cf. *Od.* xv 43), or even Iris, is not meant.

5 I do not know why αἴξαν for ἦξαν. In l. 11 μάχας for μάχης is equally inexplicable. I call attention, without being able to assess its relevance, to the double form of the quotation from the *Little Iliad* relating to the date of the fall of Troy (fr. 12).

The sense may be πρὸς δὲ νέκυν ἦξαν, but the supplements of this and the next line are mutually incompatible in length; cf. ll. 9 seq.

6 *Il.* xvii 724 suggests ὡς δ' εἶδοντ' Ἀχιλῆ]α νέκυν αἰρόντας . . ., but the absence of the specification of the Trojans as subject is awkward.

7 It may be worth while remarking that ἐκ Τρο]ίης is prima facie unacceptable. Achilles was killed at the gates (Apollod. *Epi.* 5, 1) or within the walls (Procl. *Chrestom.* 2) of Troy.

κεκορυθμένος of a warrior always in Homer qualified by αἰθονι χαλκῶν.

σπαν .[: since the reading σπανω[is unattractive, I am disposed to suggest that σπαντ[should be taken as the reading—τ often has a hook over the left-hand end of its cross-stroke, though in this specimen it would be inordinately large—and σπαντ[ε, by mistake for ἅμα πάντες, as the text.

8 On the pattern of *Il.* xv 565, σύβαλον ἀμφὶ νέκυν καταθνεῖωτι μάχεσθαι.

9 seq. A minimum of three syllables is wanted in l. 9, of five in l. 10. -Λαερτ]ιάδης is unavoidable, Αἴαν διογενές, Τελαμώνιος, though not theoretically unavoidable, is strongly suggested by the regular Homeric form of this address. How the requirements of the two verses are to be reconciled I do not know. There is also a stylistic difficulty—the abruptness of the transition—and a linguistic difficulty

—the finding of a suitable word to begin l. 9, $\omega\epsilon$ being ruled out (as always in Homer, so far as I know, having a backward reference) and $\kappa\alpha\iota$ being intolerably artless.

9 $\psi[\acute{\iota}\omega\upsilon]$.

10 sqq. The speech of Odysseus to Ajax extends at least as far as l. 13; if further, how much further I cannot tell. This part is clearly concerned with the question of how to convey Achilles' body out of the battle. I should guess that in l. 13 Odysseus bids Ajax do something (say, cover his retreat), while he himself is carrying the body on his back. It is reasonable to take l. 21 as showing that Odysseus did in fact do the carrying.

11 Perhaps $\nu\acute{o}\sigma\phi\iota\ \mu\acute{\alpha}\chi\eta\varsigma$. Since another foot appears to be wanted at the beginning, $\epsilon\acute{\iota}\delta'$ $\acute{\alpha}\gamma\epsilon$ might be considered. The verse will then end with $\acute{\omega}\sigma\mu\epsilon\upsilon$.

13 I suppose, $\epsilon\gamma\acute{\omega}\ \nu\acute{\omega}\tau\omicron\iota\varsigma\ \phi\acute{\epsilon}\rho\omega$, perhaps preceded by $\epsilon\omega\varsigma$ (cf. *Od.* iv 90).

14 $\tau\rho\acute{\omega}\alpha\varsigma\ \kappa\alpha\iota\ \acute{\alpha}\chi\alpha\iota\omicron\upsilon\varsigma$.

15 $\acute{\alpha}\chi\iota\lambda\lambda\acute{\epsilon}\alpha$, i.e. $\acute{\alpha}\chi\iota\lambda\acute{\eta}\alpha$, $\nu\acute{\epsilon}\kappa\kappa\upsilon$.

16 Between this line and l. 20 it may be suspected that there are several occurrences of oblique cases of $\chi\theta\acute{\omega}\nu$. I cannot verify any, though there can be little doubt about the last.

18 Corr. $\int\theta\upsilon\mu$. Cf. l. 3 $\delta\tau\iota$ for $\delta\theta\iota$.

20 $\delta\epsilon\upsilon\epsilon\nu\ \chi\theta\acute{\omega}\nu\alpha$: blood might be referred to or perhaps more probably, considering the proximity of $\acute{\alpha}\epsilon\theta\mu\alpha\tau\iota$, sweat.

21 $\acute{\omega}\delta\int\upsilon\epsilon\upsilon\acute{\epsilon}\varsigma\ \beta\acute{\alpha}\tau\tau\alpha\int\epsilon$. I presume $\acute{\omega}\delta\upsilon\epsilon\upsilon\acute{\epsilon}\varsigma$ was wrongly spelt with $-\epsilon\epsilon$.

I have not overlooked the possibility that these words should be separated, Odysseus did so and so, $\beta\acute{\alpha}\tau\tau\alpha\int\epsilon\ \delta\acute{\epsilon}\ . . . \acute{\alpha}\iota\acute{\alpha}\varsigma$, but it seems impossible that their parts should be interchanged, after the words of Odysseus in l. 13, without there being an agreement to this effect, of which I see no trace.

2511. EARLY HEXAMETERS

The fragment published below, made up of two disconnected scraps, displays in an even more pronounced degree than 2512 the characteristic of dependence on Homeric clichés in close succession. Whether any argument can be based on this exceptional concentration I do not know and renounce any attempt to assign authorship.

The text is written in a freely serified upright hand of a well-represented type, which may be attributed to the earlier part of the second century. The one or two accents may be by the same hand as the text.

	(a)	(b)
	]. . . [	]. . . $\epsilon\tau\omicron\mu\omicron\iota\ \rho\alpha\kappa\rho\alpha\tau\alpha$ [.] [
	]. $\delta\eta$ [	]. $\int\gamma\lambda\omicron\tau\iota\theta\upsilon\mu\omega\iota$ [
	]. $\upsilon\mu\epsilon$ [	]. . . $\nu\ \tau\alpha\upsilon\alpha\eta\kappa\epsilon\acute{\iota}\chi\alpha\lambda\kappa\omega\iota$ [
	]. $\kappa\tau\omicron\mu\epsilon\nu$ [	]. . . [ . ] $\chi\epsilon\rho\iota\ \sigma\tau\iota\beta\alpha\rho\eta\varsigma$ [
5	]. ϵ . . $\theta\epsilon\nu\acute{\iota}$ [	]. . $\kappa\alpha\iota\eta\varsigma\ \pi\upsilon\lambda\lambda\eta\varsigma$ [
	]. . $\rho\omega$ [	]. $\epsilon\sigma\sigma\omicron\mu\epsilon\nu\omicron\iota\ \sigma\iota\pi\upsilon\theta\epsilon\varsigma\theta\alpha\iota$ [
	]. $\alpha\omega\lambda\kappa$ [	]. $\int\tau\iota\mu\epsilon\eta\gamma\lambda\alpha\pi\alpha\acute{\xi}\epsilon\nu$ [
	]. $\nu\epsilon\acute{\xi}$ [	]. $\mu\eta\tau\epsilon\rho\alpha\mu\eta\lambda\omega\nu$ [
		]. $\upsilon\chi\acute{\omicron}\rho\omega\iota\alpha\omega\lambda\kappa$ [.] [
10]. \omicron . [
]. [

I have taken (a) to contain left-hand parts of the same lines as (b). I cannot certainly trace the fibres across from the one to the other, but I see no particular incompatibility between them; both fragments are from the top of a column, and comparison of the contents of ll. 7 seqq. with those of O 1 seqq. *Hesiodfragmente*, Merkelbach makes the hypothesis acceptable.

1] . . . [of the first two letters only scattered dots; the second was perhaps circular. The third is represented by an upright] . . . a slightly forward sloping upright hooked over to right at the top, followed by two diagonally opposed traces at the bottom left-hand and top right-hand edges of a gap 2] . . . the upper part of an upright [a trace near the line 3] . . . disjointed traces, perhaps of three letters 4] The remains before χ themselves resemble χ , but I suppose must be ν , above the gap immediately preceding which there appears to be the lower end of an acute 5] Between ϵ and θ faint dots, level with the top of the letters, on either edge of the gap Of \int only the foot closely followed by a dot on the line] . . . disjointed traces, perhaps of three letters $\epsilon\pi\tau$, the ϵ has an apparently meaningless stroke descending to right from just below its top 6] . . . a dot on the line, followed at an interval by the hooked top of a stroke almost touching the top of the upright of ρ 7 seqq. See comm. 9] In the right-hand margin apparently the top half of κ followed by the top half of ϕ or ψ in a small uncial, I cannot say whether the same as or different from that of the text 10] [there is what resembles a serif well below the line; ϵ is not the natural interpretation 11] The top of a small circle; neither \omicron nor ϵ suggested

Even without the assistance afforded by O, it might be guessed that l. 7 of this fragment referred to the sack of Iolkos by Peleus, $\int\tau\alpha\omega\lambda\kappa[\acute{\omicron}\nu\ \acute{\epsilon}\nu\kappa] \int\tau\iota\mu\epsilon\eta\gamma\lambda\alpha\pi\alpha\acute{\xi}\epsilon\nu$, and this may be taken to be confirmed by the parallelism of ll. 8 seqq. with O 1 seqq.:

8	$\Phi\theta\acute{\iota}\eta\int$ ν $\acute{\epsilon}\acute{\xi}[\kappa\epsilon\tau\omicron]$ $\mu\eta\tau\epsilon\rho\alpha$ $\mu\eta\lambda\omega\nu$	1	$\int\Phi\theta\acute{\iota}\eta\eta$ $\acute{\epsilon}\acute{\xi}\kappa\epsilon\tau\omicron$ $\mu\eta\tau\epsilon\rho\alpha$ $\mu\eta\lambda\omega\nu$
	$\acute{\epsilon}\upsilon\rho\int$ $\upsilon\chi\acute{\omicron}\rho\omega\iota$ $\langle\epsilon\rangle$ $\int\tau\alpha\omega\lambda\kappa[\acute{\omega}\iota$		$\kappa\int\tau\eta\mu\alpha\tau'$ $\acute{\alpha}\gamma\omega\nu$ $\acute{\epsilon}\acute{\xi}$ $\acute{\epsilon}\upsilon\rho\upsilon\chi\acute{\omicron}\rho\omicron\upsilon$ $\int\tau\alpha\omega\lambda\kappa\acute{\omicron}\upsilon$
	$\int\tau\omicron\epsilon$ [		$\int\acute{\alpha}\iota\alpha\kappa\acute{\iota}\delta\eta\varsigma$ $\phi\acute{\iota}\lambda\omicron\varsigma$ $\acute{\alpha}\theta\alpha\nu\acute{\alpha}\tau\omicron\iota\varsigma$ $\theta\epsilon\acute{\omega}\sigma\iota\nu$.
	]. [		$\int\delta\epsilon\phi$ [$\int\omicron\upsilon\epsilon\iota\nu$ $\acute{\alpha}\gamma\alpha\acute{\iota}\epsilon\tau\omicron$ $\theta\upsilon\mu\acute{\omicron}\varsigma$ $\acute{\alpha}\pi\alpha\varsigma\iota\nu$, $\kappa\tau\lambda$.

The source of the verses preserved in O is inferred from Tzetzes' quotation of ll. 7, 10 to have been an $\acute{\epsilon}\pi\iota\theta\alpha\lambda\acute{\alpha}\mu\iota\omicron\nu$ $\epsilon\acute{\iota}\varsigma$ $\int\eta\lambda\acute{\epsilon}\alpha$ $\kappa\alpha\iota$ $\theta\acute{\epsilon}\tau\iota\nu$ by Hesiod. In view of the discrepancy between the endings of 2511 9 and O 2 and the uncertainty whether 2511 10 seq. and O 3 seq. were the same, it is difficult to know what to make of such agreements between the two texts as remain. It seems not impossible to reconcile 2511 with such an $\acute{\epsilon}\pi\iota\theta\alpha\lambda\acute{\alpha}\mu\iota\omicron\nu$. Indeed, if ll. 1-6 and ll. 7 seqq. belong to one and the same piece—which I suppose likely, though without the left-hand margin there can be no certainty—the readiest explanation of the mention of what appears to be fighting at Troy (implied by $\kappa\alpha\iota\eta\varsigma\ \pi\upsilon\lambda\lambda\eta\varsigma$), in which Peleus had no part, before the sack of Iolkos which preceded it by many years, might be the introduction of Achilles, as the fruit of the marriage of Peleus and Thetis, his exploits and death, in a prophecy or some equivalent form. On the other hand, without the unwarrantable assumption of corruption in l. 9, 2511 cannot be the same part of the $\acute{\epsilon}\pi\iota\theta\alpha\lambda\acute{\alpha}\mu\iota\omicron\nu$ as O, and if not, there is no reason to believe it part of that piece at all, or even of any Hesiodic piece. Of the nine hexameter endings recognizably preserved all but the seventh are Homeric (being found either in *Iliad* or *Odyssey* or both) but not, with one exception, hitherto Hesiodic. This characteristic, which 2512 also exhibits, may be fortuitous, but if the concentration is significant, it presumably points away from Hesiod.

1 $\mu\omicron\iota\rho\alpha$ $\kappa\rho\alpha\tau\alpha\acute{\iota}\eta$ *Il.* v 83, and nine times in all. Not in *Odyssey*.

I have not come to a plausible guess at the preceding verb, but I believe one could be verified.

2 $\int\delta\eta\int$ [i.e. $\int\eta\lambda\acute{\epsilon}$] or $\int\acute{\alpha}\iota\alpha\kappa$] $-\acute{\iota}\delta\eta\varsigma$ not ruled out, but not verifiable.

3 $\tau\epsilon\tau\lambda\acute{\omicron}\tau\iota$ $\theta\upsilon\mu\acute{\omicron}\omega\iota$ *Od.* iv 447, and nine times in all. Not in *Iliad* (which has $\tau\epsilon\tau\iota\eta\acute{\omicron}\tau\iota$ θ twice).

4 $\tau\alpha\upsilon\alpha\eta\kappa\acute{\epsilon}\iota$ $\chi\alpha\lambda\kappa\acute{\omega}\nu$ *Il.* vii 77, and three times in all, *Od.* iv 257. Now also 2483 fr. 1 i 2 (*Catalogue*).

5 $\chi\epsilon\rho\iota$ $\sigma\tau\iota\beta\alpha\rho\eta\varsigma$ in this position *Il.* xii 397, and twice in all, *Od.* iv 506, and three times in all.

6 The traces between ϵ and θ may be compatible with a single broad letter such as ν .

7 $\kappa\alpha\iota\eta\varsigma\ \pi\upsilon\lambda\lambda\eta\varsigma$ preceded by $\acute{\epsilon}\pi\iota$ *Il.* iii 149, $\acute{\epsilon}\nu$ xvi 734, $\pi\epsilon\rho\iota$ xviii 453, $\acute{\epsilon}\nu$ xxii 360, none verifiable here.

Not in *Odyssey*.

8 In *Iliad* (twice) and *Odyssey* (four times) always $\kappa\alpha\iota\ \acute{\epsilon}\ . \pi$., but $\kappa\alpha\iota$ not verifiable here.

9 $\int\tau\alpha\omega\lambda\kappa\acute{\omicron}\nu$ $\acute{\epsilon}\upsilon\kappa\tau\iota\mu\epsilon\eta\eta$ $\acute{\epsilon}\upsilon\kappa\tau\iota\mu\epsilon\eta\eta$ $\int\tau\alpha\omega\lambda\kappa\acute{\omicron}\nu$ *Il.* ii 712.

10 $\Phi\theta\acute{\iota}\eta\eta$ $\acute{\epsilon}\acute{\xi}\kappa\epsilon\tau\omicron\mu\eta\nu$. . . $\mu\eta\tau\epsilon\rho\alpha$ $\mu\eta\lambda\omega\nu$ *Il.* ix 475. $\mu\eta\tau\epsilon\rho\alpha$, $-\rho\iota$, $\mu\eta\lambda\omega\nu$ *Iliad* three times, *Odyssey* once.

9 $\acute{\epsilon}\nu$ $\acute{\epsilon}\upsilon\rho\upsilon\chi\acute{\omicron}\rho\omicron\upsilon$ $\int\tau\alpha\omega\lambda\kappa\acute{\omicron}\nu$ *Od.* xi 256.

]ρ.[
]ολυ[
]μβα[
]ιαδη[
 5] . αμ.[
]' πυρ[
]θεουπ[
]εθρηκω[
]ηευμε[
 10] . . .] ωνε.[
]δεμελαιν[
]εναγαιομ[
]ομενευφ[
] . [] νειαβαρι . []
 15] υπλ[. .] μοσδολιχ[
] ηετ[. .] αξανδρω[
] ηνδ[. .] ιτωνας . []
] βών . [] μητακα[
] νηλ[.] σταμ[.] ηεπ[
 20] αταλωε[.] ρεχε . . . []
] . . τρητο . [.] . μ . []
] . . . ιδυ[.] εμερω[
] . ονεμα . . [.] φιλ[
] εσειτον . . . [.] αιτι[
 25] ητοιεφετε[.] οιδ . []
] νοηεκαια . εη[
] νμεθομειλον[
] . [.] ηντονα . . []
] κεφαλην . νη[
 30] ν[.] . επεσεωε[
] γητορεση . []
] τιβαρησε[[ε]] χο[]
] . τατο . εε . []
] νδρ . ραωπ[]
 35] ε . ω . ατε[]
] ν[.] . αρ[]
] . [.] μαξ[]
] . []

The surface is rubbed in many places but it is not always certain that there has resulted loss of a letter since there is some irregularity in the spacing. In a number of places there is what looks most like a thick acute accent where it is inappropriate (see facts. l. 8 ζ, l. 28 ν', l. 33 ε). The accent on βών (l. 18) is of a different appearance, but it, too, in a different way, is anomalously placed.

1 [, a short arc from the bottom left-hand side of a circle 5] , a dot level with the top of the letters [, an upright, perhaps with ink descending from its top to right, i.e. ν 6] , off the base line the right-hand end of a horizontal stroke coming from left 10] , the base of a small circle or a hook [] , the lower part of an upright with a dot above to right [, the left-hand arc of a circle 14] , perhaps the lower right-hand arc of a circle [, perhaps η, but the surface is distorted 15] , a dot on the line 17] , the upper left-hand arc of a circle 18 The accent is very thin and faint [, the left-hand arc of a small circle on the line; a suggested [, the base of a circle 19] , I cannot interpret. The ink resembles a c tilted over to left; not the κ or χ of this hand 20 Both ε and ρ anomalous but I find nothing else as likely After ε the surface is much damaged. I doubt whether correct guesses could be verified 21 Of τ only the cross-stroke Before μ perhaps ε or c 22] . . . , the right-hand end of a cross-stroke as of γ; the lower part of a stroke descending in a curve from left; a dot below the line, followed at an interval by an upright on the line [, the upper end of a stroke rising from left 25] , just off the line a hook open to right 26] , a stroke descending from left Between α and ε apparently elements of the lower part of an upright followed by elements of the right-hand end of a cross-stroke as of γ 28] , perhaps the central part of μ; or two letters may be represented [, the right-hand end of a cross-stroke as of γ α might perhaps be the left-hand part of μ 29 Between ν and υ perhaps the lower half of c in the line, but also, before it, ink not accounted for, part level with the top of the letters, part in the interlinear space 33 Between ο and ε perhaps the diagonal of ν [, a dot level with the top of the letters 34 Between ρ and ρ three dots on the line, the last perhaps the end of a stroke descending from left ω anomalous; μ may be likelier, though also anomalous 35 Between ε and ω perhaps two triangular letters, the second having something written above it After ω possibly κε but the surface is much damaged 36] . . possibly εδ, but the surface is much damaged 37 Of μ only the right-hand cusp

6 Perhaps ε]μ πυρ[for εν πυρ[.

14 seqq. ε]νπλ[όκ]αμοε implies the mention of a female, αν]αξ άνδρω]ν will much more often refer to Agamemnon than to any other person, there is therefore a chance that 'Ιφηνε]νεια occurred in l. 14. But this name of a daughter of Agamemnon is not Homeric nor, so far as we know, Hesiodic, the person who fills her role being called (as now appears from 2482 6) Iphimede in the *Catalogue*. The earliest known appearance of the name Iphigeneia in reference to a different person from Iphianassa is in the *Cypria* (fr. 15).

17 χ]των seems probable, or, considering the general objection to a trochaic division of this foot, perhaps άχ]των.

22 δυ[χ]χειμέρω]ι must be regarded as very probable; before it γαίη]ι is acceptable, but it is easy to think of other possibilities.

δυεχέ]μερος occurs twice in the *Iliad*, both times of Dodona. Θρη<ι>κών in l. 8 above suggests the possibility of a different application here.

25 I suppose (-)καε]γητοι εφέτε[ρ]οι is likely.

27 μεθ' άμ]ιλον: 'into the crowd', *Il.* xx 47.

31 ή]γητορες ή[δ]ε μέδοντες suggested by the Homeric formula, but not verifiable.

32 c]τιβαρης, perhaps ετιβαρης(ι).

2514. HEXAMETERS

If the sign below col. ii 26 indicates the end of the piece, it can be deduced from l. 22 that the piece was in hexameters. The only clue to its contents that I see is the mention of Hector.

Col. i appears to be in a different and, I should have guessed from the very exiguous remains, earlier hand, perhaps of the second century. Col. ii is a medium-sized, rather heavy example of the angular type used from the second to the fourth century, which I should not suppose to be earlier than the third.

Col. i (1st h.)	Col. ii (2nd h.)
	.].].[
	]ετ[
	]εκα[
	] γυν.[
5	] .ου[
	] γουμ[
	] τυδει[
	] δειδ.[
	] γυν.[
10	] καιθα[
	] καιγν.[
	] ουχ'αλι[
	] ουχ'αλιςυ[
	] αλλα.[
15	] αιγαρ[
	] μηδ[
	] ειδε[
	] αιθε[
	] αγγελλ[
20	] τ.ρε.ρ.[
	] ευχομ.[
	] ζευτεπατερκαιφουβ[
	] λιςσεσθαιτο.[]].[
	]δωρ
25	]ει
	]ρη
	]αε
	7

Col. i 24 Of δ only the right-hand stroke below the line

25], the lower end of an upright descending well

Col. ii 1 Traces of a horizontal stroke on the line followed, after a blank of about one letter, by the start of a stroke rising to right 5 Of the first letter only a dot on the line, the second now most resembles ε with ι written through it; if ε, no room before it for more than ι 6 Of γ only the left-hand stroke 8], an upright 9], the lower left-hand part of β suggested by comparison with l. 22 11], on the line the left-hand side of loop open to right 14], the top of an upright 20 Between τ and ρ a very faint upright suggesting an inserted ι 19], a slightly convex stroke descending well below the line, with a thick dot to left of its top, followed by scattered dots interpreted as ο by reason of their position off the line, and these by the lower part of an upright, descending well below the line, with a trace to left of its top 21], perhaps the upper left-hand part of ε 23], the tip of an upright], the apex of a triangle 24 γ, the surface is stripped and π cannot be ruled out], the upper part of a stroke rising to right

Col. ii Partly speech, but doubtful how much or how many speakers.

7 Since Hector is mentioned below (l. 25), I should guess that here the reference is to Diomedes (*Τυδείδης*) not to Tydeus himself, who was not at Troy.

12 seq. I suppose interrogative. In Homer always *ἦ οὐχ ἄλιε . . .*

20 I can make no guess at what was intended. A blank was left between τ and ρ but the added letter, ι?, was not inserted in the blank, but starts above the line.

22 I have no other example of this invocation.

24 Apparently *δεῖ λίην* intended by the addition over the line. *δεῖ* occurs only once in Homer.

2515. HEXAMETERS

It would at first sight be natural to attribute to an early writer, and even specifically to Hesiod, the following remains of hexameter verse, containing, where the contents are intelligible, the introduction to the punishment of some offender by Posidon, having a general resemblance to 2484-5. This attribution is perhaps not to be rejected with certainty, but doubts are raised by the occurrence in ll. 8 seq. of lexical elements not hitherto attested in any early writer. This happens often enough, as new texts are found, to make it unreliable as a criterion of date, and with so little material to go on it is pointless to speculate whether an early composition containing words hitherto supposed late or a late composition fairly successfully reproducing the colour of an earlier is here to be recognized.

The text is written on the front of a roll in a small round hand I suppose attributable to the earlier part of the second century. The correction (fr. 1, 3) and, I think, the apostrophes (fr. 1, 8; 10) are by the same writer as the text.

On the back, running in the same direction, are parts of lines belonging to a prose work of which too little is preserved to reveal its contents. Of these, too, the writing may fall within the second century.

Fr. 1

]νοσι[
]ζονοσυβρι[.] [
 ^{ενοσιγαιο[}
]αβεν[αυγαιωνα] [
]αμενοςμεθεηκε [
 5]ριαμηδετοεργα [
]. εχειριτριαναν [
]ε. .ιαμφιρυτοςχθω[
]χρυσεαδιφρ'ανορ|ορ| [
]. υρσελαγιζων
 10]νοσιτ' ανεμοιτε

Fr. 1 The papyrus is tender and liable to flake, particularly on the right-hand side 2], the lower left-hand arc of a circle 6], a stroke descending to right 7 Between ε and α remains of the tops of letters which I cannot interpret; not normal τα or το 8 ορ is on a detached scrap which may not be rightly placed here 9], a dot level with the top of the letters

Fr. 1 1]ε]νοσι[γαι-

3 Perhaps χόλος λάβεν as, e.g., *Il.* i 387.

The cancelled ΑΥΓΑΙΩΝΑ (as an equivalent of Posidon, not Briareos) does not occur before Callimachus (*fr.* 59, 6) and Lycophron (*Alex.* 135).

4 I should guess ού . . . μεθέηκε sc. χόλον (cf. *Il.* i 283, xv 138), perhaps expressed in the form χολως]άμενος μεθέηκε, as at *Il.* xxiv 48.

5 -α μήδετο έργα: a common epic cliché, but I cannot guess the adjective here.

6 ελε χ. τ. cf. *Od.* v 292, iv 506 (έχων χείρесси τ. *Il.* xii 27).

7 άμφίρυτος χθώ[ν: this feminine in Hes. *Theog.* 983 (-ρρύτων), but with three endings in Hesiod (*P.I.F.A.O.* 322λ γ), *Od.*, *h. Hom. Apoll.* (and *Ap. Rhod. Argon.* i 1305, -ρύτηι).

8 δίφρα: the heteroclite plural not till Callimachus (*hy.* iii 135, 'chairs', not 'chariot'). There is no instance of δίφροι for a single chariot.

ε. . διαφρ' άνορου: after the Homeric ες δίφρον δ' άνόρουε *Il.* xi 273 et al.

9 πρ̄ σελαγιζων: σελαγιζειν is a form that is only late-attested, Callim. 2216 fr. i v. 10 (*Hecale*) and then as an intransitive. Barring error, -ων for -ον, it must be transitive here.

10 ε]νοσις τ' άνεμοί τε άνεμοί τ' ένοσις τε Hes. *Theog.* 706.

Fr. 2

. . . φ[
]αρ[
]λεωρ[
]. ηνκακο[
 5]σενιμμ.[
]ελησιμε[
]λ[
 4 ll. lost by stripping of the upper layer
 12]εψ[
]. . . [
]
 15]αν[. . .]. . . . [
]εε[

Fr. 2 Above l. 1 the upper layer is stripped off. From l. 5, besides partial or complete stripping, it is rubbed, so that the ink has in places disappeared or left only scattered traces 1], perhaps two letters, in which case no whole letter lost before φ, of which only the lower part of the upright, so that ψ may be an alternative 2], an upright 4], the right-hand stroke of δ or λ 5], the left-hand arc of a circle 6], perhaps the top of the upper loop of β

Fr. 2 5 ενι μμε[γάροις? Cf. 2495 fr. 21 i 2.

2516. ANTIMACHUS

The attribution to Antimachus of the following fragments is based on the coincidence in fr. 4 of five syllables distributed over three lines with these same syllables occurring in three half-lines quoted as a lemma in a commentary on Antimachus already known. The identification requires the assumption that 21 letters in the second line and 14 letters in the third occupied equivalent spaces, but should not, I suppose, be rejected on that account. Its acceptance confers no great advantage. It is natural to conjecture that such hexameter fragments have their source in the *Thebais*, but there is in them nothing, so far as I see, that has any reference to what is known of the contents of that poem, and they are for the most part too defective to be of much value in their own right. By a free use of guesswork a continuous sense can be elicited from fr. 8. There are two new words in fr. 3, a rare word in fr. 8.

The text is written in a small upright uncial to some extent resembling the 'biblical' type. It may be assigned to the second century. There are not many accents or lection signs and most appear to be due to the writer of the text, whose large apostrophe written at the same time takes up nearly as much room as a letter. But a few are likely to be attributable to a different hand (whose apostrophe written small above the line is to be seen at fr. 12, 8).

	Fr. 1 (a)		Col. ii
	Col. i		
	]ονυμνειουσαι		του.ε.[
	]τυνειαναοιδην		ολβωει[
	]μφηριστον		εσπερ[
	]σαχελωιος		κουρη[
5	]υργων		λεκτρ.[
	]		αιγε..[
	]		πατρο.[
	]		τωιγε.[
	]		λεκτ.[
10	]		ηπ[
]		[

Fr. 1 (a) Col. i 4], the right-hand arc of a circle; ο looks likelier than ω
Col. ii 1 Between υ and ε a trace on the line], a headless upright 5], the lower left-hand arc of a circle 6], the foot of an upright, followed by the foot of an upright having to right the lower part of a stroke descending from left Above ε what resembles the lower half of a small c Above the line, between ε and the next letter, a trace 7], an upright 8], λ or, perhaps more probably, the left-hand part of μ 9], a damaged upright; ρ not verifiable

Fr. 1 (b)

αι.[

Fr. 1 (b) I do not think it doubtful that this fragment comes from Col. ii, but I cannot attach it], the lower part of a stroke rising to right

	Fr. 2		Fr. 3
	]π.[		], θρονος.[.] αμελ.[
	]λυπ[		]υπονιφε.σακρωρε[
	]δεικ[		]παραισυμ[.] ληγαθα[
	]σπερχ[		]αρτυναντομελικ[
5	]ουτιν[		5]αμοιεδνωσατ'α.[
	]αιειοι.[		]ου[.] ηνεγκατοπα[
	]χεμι[		]στενομι[
].[

Fr. 2 1], the left-hand arc of a circle
6], prima facie the upper side of the base loop
of α

Fr. 3 1], a dot on the line], the start of a stroke rising to right], the right-hand end of a cross-stroke as of γ], a small semicircle, open upwards, on the line; possibly to be combined with λ as μ[2]ν, only the edge of the right-hand stroke Between ε and ε two dots on the line 4], a dot on the line 5], τ or less probably the left-hand side of π 6 Before ου the top of c or perhaps γ; before this the right-hand end of a thin cross-stroke, touching it just below the angle 7], the lower part of a slightly concave stroke descending from left 8 The top of an upright

Fr. 1 (a) Col. i 1 seq. These two verses appear to be compatible with the beginning of a piece. There is a vague similarity to the beginning of Euphorion's *Hippomedon* (PSI 1390 C ii 28 seq.) ἤμοσ[... παρθενικαὶ... ἐντυλ. They do not much recall the beginning of Antimachus' *Thebais ἐνέπετε, Κρονίδαο Διὸς μεγάλοιο θύγατραι* (Antim. fr. 1 W).

ἤμελονσαι of the Muses Hes. *Op.* 2.

ἐν]τύσειαν αἰοιδῆν: cf. λιγυρῆν δ' ἐντυνον αἰοιδῆν (impf.) 'they raised a song' *Od.* xii 183, but ἐμῆν δ' ἐντυνον αἰοιδῆν (imper.) 'inspire (?) my song' *Hy. Hom.* vi 20.

3 ἀ]μφήριστον.

4 In hexameter writing *Ἀχελώιος* is the regular form and, in fact, I can supply no earlier example of *Ἀχελώιος* than Nonnus *Dionys.* xiii 313 (*Ἀχελώιωι*). Among elegiacs, however, *Ἀχελώιος* occurs in hexameters as early as Callimachus (ep. xxix 1, 3). It may be advisable to point out that at Hes. *Theog.* 340 the odd *Ἀχελώϊόν τ' ἀργυροδίνην* is a proposal of Triclinius, not the *παράδοσις*.

Fr. 2 4 σπερχ[or Σπερχ[ει-.

Fr. 3 1]χθονος is acceptable, and if this is χθονός, the possibility of μελα[ίνης may be entertained. Though there is no good reason to suppose that the guess is of any value, no harm can be done by remarking that ἀπό]χθονός α[τ]μα μελα[ίνης would have a parallel in *ῥίμφα δ' ἀπ' ἠπέριου μελαίνης* Antim. fr. 84, 1 W.

2 ὑπονιφής, which I suppose should be written -νειφ-, is a new word and of a new form, only compounds in -νιφος (*ἀγάννιφος* *Il.* i 420, Epich. 130, *πολύνιφος* *El. Mag.* 7, 9, *δύσνιφος* Nonn. *Dionys.* ii 685) and -νιφής (*ἀκρονιφής* *Pae. Delph.* 1, *πολυνιφής* *Eur. Hel.* 1326) being up to now recorded. I suppose the meaning is 'having a covering of snow'.

I cannot be certain whether -έος or -έας should be read. I suppose the likeliest is ὑποινιφέας *ἀκρωρε[ίας* (cf. Nonn. *I.C. Ταύρου δύσνιφον ἀμφι τένοντα*), but the choices are complicated by the fact

that ἀκρωρε[may represent a proper name (Ἀκρώρεια, Ἀκρώρειοι) and the two words then be in different cases.

3 I suppose παραὶ συμπλήγα (not -παραί, though there can be no certainty that λπαραί, -αί, Αἰπάραι could not have been apposite. For λπαραός applied to an island cf. *h. Hom. Apoll.* 38 Χίος . . . νήσων λπαραωτάτη . . .) συμπλήξ is another new word. If it means the same as συμπληγάς, which seems likely, it may, like that word, be used in the singular to denote the entrance to the Euxine; Eur. *I.T.* 241 seq. κνανέαν Συμπληγάδα πλάτη φύγοντες, *Androm.* 792 seq. ἄξενον ὑγρὰν ἐκπεράσαι Ποντίαν Συμπληγάδα and often in Latin verse, Lucan, *Phars.* ii 718, Val. Flacc. *Argon.* iv 221, v 299, Claudian. *Eutrop.* ii 30, Priscian, *Per.* 305. θα[might then represent (Εὐξείν-ου, -οιο) . . . θαλάσσης. Antimachus is known to have treated of the Argonauts, but in the *Lyde*, which was written in elegiacs.

Since Strabo (170) says that some authors place the Symplegades at the western entrance of the Mediterranean, it may be as well to say that I can see no connexion between this fragment and fr. 4 (v. ad l. 9) or fr. 5 (v. ad l. 6).

4 (έ)καρτόναντο. Of μέλις I can make nothing. If ν could be read for κ, of which I am doubtful, Μέλιαν, a town in Argos, according to Steph. Byz. inv., would offer a way out of a difficulty, out of which I can suggest no other.

6 I think ἡνέκατο would have been expected.

Fr. 4

]ητ[
]δομον[
]λαμοιο[.] [
]εραραιτεκ[
 5]τουτ' επιφεγ[
]ειανυπερκεφ[
]. ηποσα. . [
]ιδ' ιερηπατουτ[
]. ηπειρωντετο[
 10]ἄδηνμηλοισι[
]π[. . .] δικοισι[
]. κ.[

Fr. 4 1 seqq. Antim. fr. [97], fr. 187 W
 3], perhaps the lower end of the diagonal and the foot of the right-hand upright of ν
 5 Of the apostrophe only a short stretch of the lower part For χ[perhaps c or even ρ possible
 7], the right-hand end of a cross-stroke touching the top of η, with a trace below on the line
 . . .], the upper end of a stroke descending to right, a thick dot at the same level, the upper part of an upright; three letters may be represented 9], an upright close to the edge
 10 Of]α only the extreme end of the tail 11], a dot just below the line, consistent with ν
 12], the top of a circle . . .], the left-hand end of a cross-stroke with a trace below, suggesting π or τ

Fr. 4 1 seqq. From the commentary on Antimachus (Appendix, Wyss) these verses may be supplemented to the following extent:

δὴ τότ' Ἐρ(ε)ινὸς ἦλθεν, ἀς]ήτ[ορος
 Ἰίδος ἐκπρολιποῦσα θοὸν]δομον[,
 χάλκειοι Ἀράων θά]λαμοι σ[.]η[

I cannot account for the startling difference between lines 2 and 3 in the count of missing letters, since δομον and λαμοι in this manuscript start on about the same alignment.

θοὸν δόμον, Antim. fr. 97 W before the appearance of the Hermopolis papyrus, now also in the Homer glossary 2517 front (v.) l. 8.

θάλαμοι ο-. Hiatus, of which this must be supposed an instance, is not very common in the extant remains of Antimachus, but presumably he allowed himself to follow Homeric practice, e.g. Δαναοὶ ἐμά . . . Il. i 42. -η σπος, l. 7, probably, -η ὑπ-, l. 8, certainly, are further examples.

4 γ]εραραί.

6 ὑπὲρ κεφαλῆς probable, κεφαλῆφι(ν) possible.

9 ἡπείρων. In view of a possible reference of a nature similar to Soph. *Trach.* 101 (δικαῖτων ἀπείρους κλιθείς, of Heracles) I may as well remark that I see no possibility of bringing this fragment into relation with fr. 5.

[LSJ in ἡπείρος interpret δικαῖτων as 'Europe and Asia'. I suppose 'and Africa' would be more correct.]

10]ἄδην: the accent shows that a single word is represented. The rarity of its form should make it easy to guess, but I can make no suggestion.

11 Perhaps [εὐθ]υδίκουσιν.

Fr. 5

]. ω[.] ο[] . [
]εξαρχ[.] ορυ[
]βασιλαδορι[] νταε[
]. ατοσεθ[] . . .]μητοιειδε[
 5] . . .]ηικι[.] ε' ν' ανερασεγχιριμπ[
]. ακαιτερμονεσηρακληρος[

Fr. 5 1], on the line the turn-up of a stroke from left 2], a trace on the line What I have taken for the lower right-hand corner of]ο is very angular; I am not sure that αι might not be possible, in which case no whole letter is missing 3], prima facie the lower part of an upright, but ο probably admissible 4], the under-side of the right-hand loop and part of the shank of φ suggested; ρ seems less likely Of θ only the left-hand side; ε equally acceptable] . . .], the foot of a stroke hooked up to right, a faint trace on the line, the lower part of a stroke descending from left . . .], the left-hand side of π probable, but τ perhaps not ruled out 5] . . .], two dots level with the top of the letters, followed by a nearly horizontal stroke off the line; only two letters may be represented 6], the lower part of a stroke descending from left

Fr. 5 5 seq. It looks as if the dative -ηικι[.] might be governed by ἐγχιριμπ[τ- and ἀνέρας might be the object of the verb, of which τέρμονες is the subject.

6 στῆ]λαι seems a reasonable guess. στῆλαι καὶ τέρμονες Ἑρακλῆος might be compared with στῆλαι περὶ τέρμασιν Ἑρακλῆος Dion. περ. 64. (Κρόνου and Βριάρεω στῆλαι were previous names, schol. Dion. l.c., but I should say it was quite unlikely that either was mentioned here.)

Fr. 6
].ον.[
].ετητυματ[
].ηρευεγρα[
].δεται.[

Fr. 6 1], the upper end of an upright with the lower end of a stroke descending from left to its right; if κ, much ink must have rubbed off .[, the feet of two uprights with a light dot (perhaps casual ink) between them 2], an upright near the edge; perhaps ι, but a thickening about the middle suggests the possibility of ν 3], an upright; ν may be possible, but nothing particularly suggests it 4], an upright, ι probable Of α only the extreme top .[, the top left-hand arc of a circle, followed by a dot at the same level

Fr. 7

].[.]...[
]κεκάυ.[
]ακιλιω[
]δεπλε.[

Fr. 7 1], perhaps the base of ε or ς. The rest represented by four dots on the line and the start of a stroke curving up to right, of which the combination is uncertain 2], I think a damaged α more likely than δ or λ 4], a short arc from the bottom left-hand side of a circle; τ, ν not ruled out

Fr. 7 2 Perhaps κεκαύται or έκεκαύατο 'they are, were, burnt', if the last letter is correctly identified.

3 β]ακιλιω[.

Fr. 8

5]ωσαταδ'ωσιδον'εργμ[
]ν.χ[.]νπλοου.αρ[.]ολλ.[
]οικινετ'εννικινασσονικεσθαι[
].οκαιργεοσελλιπονδιαξ[
]ολυκαονοσεχιθωρον[
].π[.]θειεμελεεσι[
]υμπο[
].ιπ.[

Fr. 8 2 Between ν and χ the upper part of a slightly convex upright; a dot to right on the under-layer perhaps to be ignored Between υ and α a headless upright; the spacing seems to favour γ against τ After λ the base of a circle, followed by two dots, the first, on a single fibre, about level with the top of the letters, the other to its right on the line 4]., ink resembling a small arrow-head tilted leftwards, followed by a faint horizontal stroke level with the top of ο Above διαε scattered traces 5], the right-hand end of a cross-stroke touching the top of ο 6].π[, before π a dot level with its top; above the two letters dots which I cannot combine []., I am not certain whether αε (with no whole letter missing) or [.]ν is the better representation 8], the top of an upright .[, a trace level with the top of the letters

Fr. 8 For a guess at the gist see at end.

1 If ιδον is the first person singular, -ωσα presents no difficulty in principle. But it seems most likely to be the third person plural and in that case I can give no obviously apt account of -ωσα.

εργματα: the rough breathing is often found as a variant, regularly, for example, in MSS. of Pind. *Nem., Isthm.* (Similarly ερω in MSS. of Homer, and elsewhere. ερκτορες Antim. fr. 73 W.)

2 πλόον in the sense of 'road' or 'land-journey' is quoted from Antimachus (fr. 106 W *ύληντα . . . πλόον*) and, if my guess at the general tenor of the piece is not too far out, it may have the sense of 'land-journey' (from Argos to Arcadia) again here.

ου γαρ . . . looks likely, but as a reading I cannot rule out ουτ' ερ'. . .

[α]ολλε seems acceptable, but I can neither verify nor complete it.

3 ετ' I presume is to be taken with ου, l. 2.

ευνικιν. In all the recorded instances the noun ευνικ is feminine and means 'wife'. It appears from the entry in *Et. Mag.* 393, 38 ευνικ: σημαίνει τον άνδρα και την γυναίκα, ο ευνικ και η ευνικ, that it may be masculine and mean 'husband'. At first sight]οικιν suggests that ευνικιν may be masculine here. This conclusion may easily be false. ευνικιν would have no obvious advantage over άνδράειν. Feminine adjectives can end in -οικιν, though it must be noted that, if the verb on which the infinitive ικέσθαι depends stood at the beginning of this verse, not much room for a compound adjective could remain.]οικιν might not be a qualification of ευνικιν. If my guess at the general tenor is not far astray it is husbands who renounce their wives, not wives their husbands.

ευνικιν άσσον ικέσθαι. Adverbs denoting proximity are followed by the genitive many times more often than by the dative. In this particular locution (in which, I may remark, parts of ιέναι or ελθειν are much commoner than of ικέσθαι, but cf. *Il.* xiv 247, xxiii 44) I can produce no other instance of the dative; ητις άνδρων άσσον ουκ εληλύθει Aristoph. *Eq.* 1306, *Αντικλείας άσσον ηλθε Κίεφος* Aesch. *Όπλ. Κρίε*. But the construction of πλησιάζειν may have exercised some influence.

4 I suppose some adversative conjunction lost.

Presumably]πτο, the third person plural of a past tense, though I cannot verify this.

οίαι 'villages', hitherto in literature only at Ap. Rhod. *Argon.* ii 139, though the derivative οίηται is quoted from Soph. *Andromeda* (fr. 134). No guess at the superscript will be verifiable.

5 seq. I take the articulation to be certainly -]πτο Λυκάονος. 'Where' something happened to 'Lycaon's board' is, I suppose, Arcadia or perhaps specifically Mount Lycaeus or Trapezus, where Lycaon or one of his sons placed a cannibal meal before Zeus. μέλεσα, perhaps preceded by δια]επα-σθεία, may be presumed to refer to this detail.

The general effect of my suggestions will be: A body of men are moved by the sight of certain deeds to undertake a journey which entails leaving their wives and departing from Argos for Arcadia.

Fr. 9

· · ·
 · κ ακ[
 · ακρυο.[
 · φυδ[
 · · ·

Fr. 9 2 .[, an upright, perhaps slightly convex

Fr. 9 2 If the last letter is ε[, δ]ακρυοε[- or]ακρυοε[- may be indicated, if ε[, κρύος.

Fr. 10

· · ·
 · .[
 · λι[
 · αι[
 · δη[
 · · ·

Fr. 10 1 The foot of an upright, followed by the foot of a stroke hooked to right; perhaps two letters 3 .[, an upright with traces to right; perhaps ρ Below this line a dot, perhaps the right-hand tip of a *paragraphus* 4 Ó]δ only the right-hand angle .[, an upright close to the edge

Fr. 11

· · ·
 · ιαροιο[
 · ντοκο.[
 · εριώλας [
 · ήριον, ου[
 5]νοιδ.[
 · ιω[
 · · ·

Fr. 11 2], two dots level with the top of the letters; perhaps υ .[, a dot slightly below the top of the letters 5 .[, perhaps the bottom of the loop of α 6], a dot level with the top of the letters Of ω[only the left-hand stroke

Fr. 11 1 There is now what looks like a blank space before ι, but this is the surface of an ancient patch, not of the actual roll.

]ιαροιο. Besides a considerable number of adjectives in -ιαρός (a good proportion attested only by Hesych.) there are at least three proper nouns ending in -ιαρος (Καλλ-, Μεμβλ- or Βλ-, Ωλ-ιαρος).

3 εριώλας, the accentuation prescribed by Herodian (i 324 L), 'whirlwinds'; in literature Aristoph. *Eq.* 511, *Ar.* Rhod. *Argon.* i 1132, iv 1778.

Fr. 12

· · ·
 · ο[
 · δεσμωια[
 · ιησσεκαι.[
 · ντακιε.[
 5]ησσεκυλακ[
 · αποτομο[
 · ογτικυνο[
 · εριδ'ήιε[
 · πέρι.[
 10]ουρακα[
 · καιαμ[
 ·[
 · · ·

Fr. 12 1 After ο the lower part of an upright, followed by γ or the right-hand parts of τ; then an upright with a thick dot (perhaps casual ink) to right of its foot and another dot, further to right, just below the level of its top, a dot on the line, the lower part of an upright descending far below the line 3], the lower end of a stroke descending from left η, no sign of the bar remains .[, the edge of the upper left-hand arc of a circle 4], perhaps a damaged ο, but the base and right-hand side now look like straight lines ε, perhaps a damaged θ .[, the foot of an upright 5]η, the bar slopes abnormally;]ε might be an alternative 8]ε, only the right-hand end of the base 9 .[, the left-hand parts of η or κ 10 α[, only the base; not quite normal, but not μ or ω 12 Only bases of letters: the lower end of a stroke descending from left; ε or ς; the feet of two strokes suggesting π; ω, or less probably ο.

Fr. 13

· · ·
 · ελωρ.[
 · οδσαι[
 · · ·

Fr. 13 1 .[, perhaps the bottom of the loop of α 2], prima facie the right-hand side of η, but ε may not be ruled out

Fr. 14

· · ·
 ·[
 · σιπονομι[
 · ωπιδο[
 · ροτ.[
 · · ·

Fr. 14 r Bases of letters: a dot off the line followed by the lower end of a curved stroke descending from left, e.g. λ; the lower right-hand arc of a circle, perhaps ο; the feet of two uprights, perhaps to be combined as π; three traces of which the first two might be combined as α, leaving over a short stroke, a little below the line, descending from left 2; [, apparently forked at the top, but not ρ 3], a cross-stroke from left to the top of ω with a dot below on the line; κ likely, but c may not be ruled out 4], the upper end of a stroke descending to right [, the lower part of an upright descending below the line

2517. HOMER LEXICON

Part of a leaf from a papyrus codex containing a list of words found in the *Iliad* and *Odyssey* with interpretations of them. The side on which beginnings of lines survive exhibits, in alphabetical order of the first pair of letters, two entries for θι-, the whole section (six entries) for θα-, and six entries for θρ-. There is nothing for θλ- or θν-, though Homer might have afforded a couple of entries for each. The entries on the other side of the leaf must be guessed from what remains of the interpretations, but, as will be seen, it is virtually certain that they were all from the sections for θα- and θε-. This side therefore preceded the other and there must be supposed lost between them the whole of the section for θη- and perhaps the end of θε- and the beginning of θι- as well. I see nothing to determine whether the two consecutive columns occupied each the whole of a page or were the outer columns of pages containing more than one.

The contents have an obvious relationship to one of the constituents of the lexicon of Hesychius. They add nothing with the single exception of a phrase from Antimachus for long known only from the *ἐπιμερισμοὶ Ὀμήρου* printed by Cramer, but now found in its place of origin (2516 fr. 4, 2) and in a commentary on the same.

The text is written on three alignments in a small round uncial not unlike that of the Aeschylus manuscripts in *P. Oxy.* xviii. I do not see how it can be placed later than the second century, though a papyrus codex of so early a date would be something of a rarity. The number above the column was added by a different hand and the cursively written cross-head by still another.

Front (verso)		Back (recto)
μβ		
θινομενην	τυπτ[	]θανεινοδημειςλεγομεν
θιν	ωρος[	]αιλεγειοποιητης
	θ' και ο' [	] . αλιας
θoac	τα[]
5	τασχημα[	5]
θοη	τα[]
θοηννικτα	θειαν[]
	ωσθοουδομον[]
	τουεκτοροςλεγ[	]ογαρποιηθενπ. []τιθεᾱ
10	[]δηλων[	10] []
	θορειν[	] . Π. [
	θoac [	] . φυλη
	θουρος[]
	[]
15	θρεξαι [	15]
	θρεψαι[	]αντ̄εω[]
	θρακυμ[]
	θρηνο[]
	θρονα []
20	θρηγυς[	20] . ciδαμω[]

The transcript shows the text which survives on the 'front' (i.e. the side having the fibres horizontal) as if it preceded the text which survives on the 'back' (i.e. the side having the fibres vertical), but I do not much doubt that in the book the 'back' was the recto of the leaf and the 'front' the verso. I comment on them in this order.

Back. About as far above the first line as μβ is above the first line of the other side there is a long horizontal stroke perhaps representing the page or column number (which I suppose to have been 41). 1 seq. The gist appears to be recoverable with the help of Hesychius:—*θανμάξεν*· *θε{α}ῶσθαι και μανθάνειν*, and *θανμανέοντες*· *θεώμενοι*, *δψόμενοι* . . . *τὸ δὲ καθ' ἡμᾶς θανμάξεν θερεῖσθαι λέγει*. Cf. *Apoll. lex. Hom.* in *θανμανέοντες*.

3 Perhaps *Θαυμακίη πόλις Θεε[κα]λιας*, or the like. *Hesych.* *Θαυμακίη πόλις*. In the *Iliad* at ii 716.

9 The entry is probably still in the θα- section; see on l. 12. I can make no guess either at the gloss or its interpretation. For the last word it is hard to avoid *πρ[ο]τιθεσαν*.

12 The traces above this line appear to be in a different hand from that of the main text as well as in a position incompatible with that of an entry of the main text. Since it is probable that by l. 16

we are in the *θε*-section, it is a natural conjecture that they represent *θ' καὶ ε'*, like the cross-head which survives on the other side of the leaf. But it must be remarked that, if so, they are located differently in relation to the text, closer to the line below and over its end instead of about mid-column (see on l. 3 front).

] *φυλή*. Perhaps Hesych. *Θεσπρωτοί· γένος παρὰ Θεσσαλίας* is relevant. No other ethnic beginning with *Θε*- (or *Θα*-) occurs in Homer.

16 *θεσπρόπιον· μ[αντείο(ν)]*. Hesych. in v. adds *ἐκ θεοῦ*. The reference will be to *Il.* i 85.

20 Probably *θεοῦδης· δεῖσιδαίμων*. This is one of the interpretations offered in the scholia on *Od.* vi 121. A more common is *θεοῖς ἀρέσκων* or the like; cf. Hesych. and Apoll. *lex. Hom.* in v. I should judge that Hesych. *θεσπλάκτας· δεῖσιδαίμονας* may be neglected.

Front. 1 *θειομένην· τυπτομένην* and *θινομένη· τυπτομένη* Hesych. *θειομένην Il.* i 588.

2 *θίν· χωρός*]. On the evidence of Hesych. in *θίν* and *θίς* (cf. Apoll. *lex. Hom.* in *θεινα*) perhaps *δέστεων* should be appended. *δέστεφιν θίς Od.* xii 45.

3 This heading starts a little to left of the second of the three alignments on which the lines are written.

4 seq. *θoάς· τα[χείας]*, perhaps followed by something like *ἐνοι δὲ κα[τὰ] χημά [θξείας]* as Hesych. in *θοήει*.

6 *θοή· τα[χεῖα]*. So, with further additions, Hesych.

7 seqq. *θοήν νύκτα· θείαν*]. So, with further additions, Hesych. in *θοήν δια νύκτα*.

In the Homer *Ἐπιμεριμοί* (Cram. AO i 201) *θοήν νύκτα* is interpreted as *τὴν ἑδραῖαν καὶ οὐ . . . τὴν μέλαιναν ἀλλὰ τὴν ἀκίνητον* and this view is supported by quotations including *παρὰ τῶν Αντιμάχου, Αἰδός ἐκπρωλιπούσα θοὸν δόμον*, on which *οὐ τὸν μέλαινα ἀλλὰ τὸν ἀκίνητον* is repeated. The phrase *θοὸν δόμον* (though defectively preserved) is now recognizable again at 2516 fr. 4, 1 seq., in its poetic context, as well as in a commentary on the same composition, which adopts the rejected interpretation, *θοὸν τὸν μέλαινα* (Antim. fr. 187 W).

I suppose, ἐπὶ τοῦ Ἐκτορος λέγ[ει (ὁ ποιητής)], perhaps in reference to *Il.* xii 463 *νυκτὶ θοῆι ἀτάλαντος ὑπώπτια*.

11 *θορεῖν· [πῆξαι, ὄρμησαι, ὄχευσαι]* ex Hesych. in v. The last not Homeric.

12 *θoώς· [σφοδρώς, ταχέως]* ex Hesych. in v. (also, *θoώς· ταχέως*).

13 *θοῦρος* in Homer only in the *Iliad* and usually accusative; always of Ares. Hesych. *θοῦρον· πηδητικόν, κτλ.*

14 Supply *θ' καὶ ρ'*.

15 *θρέψαι· [δραμεῖν]* ex Apoll. *lex. Hom.*

16 *θρέψαι· [πῆξαι, ἐκτρέφειν, καὶ τὸ συνθές]* ex Hesych. in v. Cf. Apoll. *lex. Hom.* in *θρέψας*. The sense *πῆξαι* occurs in Homer, in the simple verb, only in the *Odyssey*.

17 *θραχυμίμονα· θραχὺν κατὰ τὸ μένος*. So Hesych. in v. with many further interpretations, and Apoll. *lex. Hom.* with the Homeric occurrence, *Il.* v 639 = *Od.* xi 267, and a further interpretation.

18 *θρήνω[ς· γόος]* ex Hesych. in v. *θρήνων Il.* xxiv 771.

19 *θρόνα· [ἀνθη]* ex Hesych. in v. with an addition (cf. also *θρόα* and *τρόνα*) and Apoll. *lex. Hom.* with the Homeric occurrence, *Il.* xxii 441 (where *θρόα* is the reading of a number of manuscripts).

20 *θρήνυς· [ὑποπόδιον]* probable ex Hesych. in v. and Apoll. *lex. Hom.*, but there is a possibility that the other interpretation there offered was what was chosen here.

2518. ANTIMACHUS, *Θηβαῖς*

The following collection of scraps, presumably all from the *Θηβαῖς* of Antimachus, though I have succeeded in identifying a known verse only in one, cannot be said to add much to our knowledge of the contents or the style of that poem. It would have been interesting to know the minimum length of the book represented by fr. 1, but the possibility that l. 1100 fell opposite the ends of ll. 9 seq. is too speculative to linger over. I have recognized only one lexical rarity, *ἴκματα* fr. 6, 4.

The text is written in a clear medium-sized rather commonplace hand, I suppose of the second century. Some of the sparse lection signs would be taken to be by the same pen as the text, some by another, and the same is true of the superscript variants or corrections.

Fr. 1

(b) . . .] [.
] μακρα [.
(a)] σπεταλ[.
] εμ[.] η. εβρυκε[.
5] νιτοθ[] ιδησαιδωνευς [.
] νειλευς[] αρταραγαιης [.
] θεουσπρ[] ενεαστιτηνας [.
] νπεριτ[] μφιτεραννη [.
] νην[.
] .[] αντεσολυμπου [.
10] νος[] στεκετορεανίας [.
] νπεφοβημεναιενθακαιεν[.
] καταφθμενωναν[.] ωπω[.
] σωσξεα. ε.[] γυ[.
] ματ'οριν[.
15] εκυλι[.
] σποτιν[.
] νηιποσειδ[.
] μολουσαδ[.
] πολυνικε[.
20] εανμετα[.
] .ετεοκλει[.
] αμαδ'αδρη[.
] νγρηροδον[.
] .[.

Fr. 1 Opposite the space below the end of l. 9 the start of a stroke rising to right, too close to the column to be the beginnings of lines. Perhaps a stichometrical indication, e.g. λ, relating to the lost column to its right 4 Between η and ε a dot on the line and a faint trace above it, level with the top of the letters .[, below the line the start of a stroke rising to right 6 Of], only the

upper end of the right-hand branch 7 Antim. fr. 45 8], the top of an upright with a trace to left; perhaps η, but τι may be an alternative interl. Above τ the left-hand side of λ, χ, or the like, or perhaps simply an apostrophe 9], the foot of an upright with a trace to right; perhaps two letters represented interl.], the upper end of a stroke rising to right 10], the lower part of an upright with traces to left of its top; perhaps υ, but two letters may be represented Of ε[only the base 12], the foot of an upright descending below the line 13 Between α and ε (of which only the top remains) the right-hand end of a cross-stroke as of τ After ε a small right-angle as of γ Before γ the top of an upright 17 Of δ[only the left-hand base angle 20], the foot of a slightly forward sloping stroke 21], a dot on the line], the lower part of a stroke rising to right 23 Above γ ink resembling a reversed γ, perhaps washed out 24 A cross-stroke as of γ

4 I am inclined to guess that βέβρωκε was written, though I cannot verify the first β, and that βέβρωκε was meant. According to schol. T on *Il.* xvi 486 some wrote this word with a κ, incorrectly. 'Roared'; if λ[follows, perhaps λ[έων ὡς might be thought of.
5]υ: a comparison with Hes. *Theog.* 158, Γαίης ἐν κευθμῶνι, may be relevant.
πόθι Κρονίδης: πόθι relative perhaps also at Antim. fr. 35 W.
Κρονίδης after *Il.* xv 187 seq., Hes. *Theog.* 453 seqq.
6 I suppose something like ψυχαῖς ἀρχαῖς cf. ἐνέροιον ἀνάσσειν *Il.* xv 188 (νεκύεσσι καταφθιμένοιαι ἀνάσσειν *Od.* xi 490). ἀρχαῖς in Antimachus, fr. 27, 2 W.
λεύ[σει δ' ἐπὶ Τ]άρταρα γαίης or something not much different. Cf. λεύσων ἐπὶ οἴνοπα πόντον *Il.* v 771.

Τάρταρα γαίης: cf. Hes. *Theog.* 841.
7 γηγενέας τε] θεοὺς πρ[οτερη]γενέας Τιτῆνας was not attested as from the *Thebais* but was conjecturally assigned to Book vi by Wyss (fr. 45).

8 περὶ τ' . . . ἀμφὶ τ' suggested, 'in the neighbourhood of' two places, cf., e.g., *Il.* ii 750 seq.
10 οὐς τέκετο 'Ρέα *Il.* xv 187. The sons of Rhea may be mentioned as the opponents of the Titans and in that case the geographical names implied above may refer to where the struggle between them took place. I can supply only *Οθρυν (from Hes. *Theog.* 632).

11 seq. I should guess that πεφοβημένοι refers to the souls of the 'dead men'. To judge by Homeric usage, e.g. πᾶρ ποταμῶν πεφοβήατο *Il.* xxi 206, ἐτέρωσε . . . φάβηθεν *Od.* xvi 163, πεφοβημένοι ἐνθα καὶ ἐνθα might be construed together, but ἐνθα καὶ ἐνθα might equally well go with some such verb as ἤϊξαν and πεφοβημένοι have its later sense of 'in terror'.

13 τετ[ρ]ιγυ[γ]ι- seems to me an acceptable decipherment and supplementation of the signs, and on comparison with *Od.* xxiv 6 seqq. I should suppose that νεκτεριδες] ὡς ὀξεία τετριγυῖαι will not be far out.

18 The word μολούσα recurs in ἔδρακε νῶε μολούσα Antim. fr. 50 W. Though I can offer no opinion about the tenor of the verses between those referring to Hades and those naming the three chief figures of the expedition against Thebes (Polynices, l. 19, Eteokles, l. 21, Adrastus, l. 22), I suppose it improbable that fr. 50 can have suited this place.

23 λ]υγρήν (like στυγρήν *Od.* iii 288, ἀργαλήν *Od.* iv 393) rather than ὑγρήν (like ὑγρά κέλευθα *Il.* i 312).

Fr. 2

. . .
].ιαμ[
]ον.[

Fr. 2 I am fairly confident that this scrap stood below νοδ in fr. 1, 23, but I cannot determine at what interval

1], a trace at about mid-letter; a one possibility 2], a forward-sloping stroke with a small projection to left of its top

Fr. 3

. . .
].
].[]τεοκλ[
].]τερηκιν.[
]εκμεγαρωνελα[
5]ητικανηργεκαιο[
]. . .]βουλοισπα[

Fr. 3 1]. . .], the bases of letters like ε or c 2], below the line the start of a stroke rising to right 3], a dot just below the level of the cross-stroke of τ], the foot of an upright 5 γ might be τ, if the left-hand part of the cross-stroke has been completely rubbed off 6], . . . tips of letters: the upper end of a stroke descending gently to right, the top of a stroke hooked to right, a dot preceded by a faint horizontal trace at a slightly lower level

Fr. 3 2 Probably 'E]τεοκλ[ε- again (cf. fr. 1, 21).

4 μεγάρων or Μεγάρων?

5 ἀνὴρ γε: cf. *Il.* xiv 91 μῦθον δὲ οὐκ ἂν ἀνὴρ γε διὰ στόμα πάμπαν ἀγοίτο.

Fr. 4

. . .
].
]κατιθη[
]ηνοικ .[
]αλωνωχρ[.]
5]εὔσκοπονά[
].εραυ[π.].τα[
].α[
].[

Fr. 4 3 Between ε and the last letter a blank space], the upper part of an upright with ink to right; I should say κ, but possibly η 4 Of ρ[only the lower end of the shank], the lower part of an upright 6], the upper end of a stroke like the upper branch of κ Of υ[only the upper end of the left-hand branch; I do not know whether ζ or ξ could be substituted Of π the right-hand side is rubbed and a combination of γ or τ with a narrow letter may be possible], the middle part of the left-hand side of ε, η, or κ suggested], elements of an upright 7], the upper part of an upright 8 The top of an upright

Fr. 4 5 εὔσκοπον α- has a fair chance of representing εὔσκοπον Ἀργεῖφόντην, but the possibility of such alternatives as Artemis (*Od.* xi 198) and Apollo (inser. ap. Hdt. v 61), to mention only deities, must be borne in mind. It is noteworthy that the *trema* is not by the hand of the text, since as a rule I think, *tremas* are treated as an integral part of a text and written by the copyist himself.

Fr. 5 (a)

.
]νον[
].οιω[
].ιθεω[
]τ'οφθαλ[
 5]ημοσυ[
]ντενεκ[
]ννυμοι[
]επαντεπ[
]δίοσσοι[
 .
 10]ιγειαα[
]υθυγατ[

Fr. 5 (b)

.
] [
].αθυγατ[
]ςικαικησι[
 αζι[
]κρηδεμυ[
]ερσινεχει[
 5]νεκπαγαλ[
]αποψυχη[
].ε.αθελ[
]πρασ[]ερυ[
]ο[

Fr. 5 (c)

.
]αιτ[
].ν[
].ον[

The cross-fibres fix the relative levels of fr. 5 (a), (b) as shown. The interval between them is indeterminable. I believe that fr. 5 (c) stood below the right-hand edge of fr. 5 (b), but they have no common cross-fibres and, as the back of fr. 5 (b) appears to have been patched, no common vertical fibres either.

Fr. 5 (a) 2], the right-hand end of a stroke touching the top of ο [, a slightly concave upright 3], the lower end of a stroke descending from left [, an upright 5 After υ a dot below the line, apparently not part of a letter 7 [, perhaps the left-hand arc of a circle 8 Of]ε only the end of the cross-stroke Of π[only the left-hand part, but not, I think, γ 10], a triangular letter Above εα two or three damaged letters, of which the penultimate might be ο [, the left-hand parts of λ or χ suggested

Fr. 5 (b) Rubbed, especially in the right-hand and lower parts 1], the right-hand end of a cross-stroke level with the tops of the letters, with a faint trace below on the line 2 Above ηι—η appears to have a vertical stroke through it—what resembles a small λ, of which the right-hand stroke was made by the same pen as the text, the left-hand by the same as αζ above the next line Above ι[, of which only the foot, traces of ink 5], the edge of the lower part of an upright 5-6 Between the ι[, below the left-hand stroke of ν, a thick dot 7], the lower part of an upright After ε traces suggesting υ, but the cleft would be unusually deep Between this and α (of which the loop has gone, but I think likelier than λ) the foot of a forward-sloping stroke [, the foot and tip of an upright with a dot to right on the line;

perhaps two letters represented 8 Above π, in the hand of the text, γ or the right-hand parts of τ

Fr. 5 (a) 5]ημοσυ[. It may save trouble in the future to say, this can have no relation to fr. 1, 17]νησιποσειδ[.

Fr. 5 (b) 3 If κρήδemon (or some compound) with a variant κραζ- is to be recognized, and I see no likely alternative, it is to be said that no dialectal forms except κρη-, κρα- δemon are recorded. (Hesych. also κρήδεμον.) 8 ε[τ]ερν[?

Fr. 6

.
].ειω[
]μη.[][
].με.λωσαν[
]ρ'ικματα.[
 5]τευχε'ε[
].ετερα[
]κιτ'ελ[
]γελθος[
]υφι.[

Fr. 6 1], the right-hand end of a cross-stroke touching the back of ε just above the middle [, the lower part of a stroke sloping slightly forward 2 [, γ appears likelier than π] [, a dot on the line 3], the upper part of an upright Between ε and λ either γα (α represented only by the extreme left-hand end of the loop) or π[] should be written 4 Of ρ only the top of the loop [, I think the left-hand apex of μ preferable to one of the triangular letters 5 Of]τ only the right-hand end of the cross-stroke [, a horizontal stroke on the line; δ likely 6], a dot level with the top of the letters [, the lower part of an upright 9 [, a dot at mid-fibre

Fr. 6 4 ικματα. Barring error, ικματα for ικμάδα, which there is no justification for assuming, this is an unrecorded word or, at least, form. Hesychius, to be sure, exhibits ικμαρ, but the interpretation νοτις shows that Casaubon rightly recognized in it the Laconian form of ικμάς (νοτις, υγραστα, cf. ικμάδα σταγόνα, υγραστα).

ικματα was the reading attributed to Zenodotus and Aristophanes instead of ιχμα at *Il.* xiii 71. (Hence presumably Hesych. in v.) Considering the variation found between κ (or γ) and χ in many words ending in -μα (and -μος), it is possible that an example should be seen here, though from Antim. fr. 101, 111 one might expect to find ιχματα for ικματα, not the reverse.

5 Presumably a compound in -τευχης, e.g. νεοτευχε(α).

Fr. 7 (a)

1.ι
 1.ομο.ι
] [
] [
]ποφθι. [
].τεμ [
]ειωνα [
]οδωκε [
 5]ρασι [

Fr. 7 (a) Upper marg. 1.ι, a stroke rising to right 1 After ι, of which only the lower part, a dot on the line suitable to μ 2.], the foot of an upright 4 Of ε [only the lower left-hand part

Fr. 8 (a)

]λεω [
]κ[.]αα [

Fr. 8 (b)

5]εκφα. [
]αμφιδεκατος [
]ημενο []... ράρ [
]λαδ []κα [
]. [

Fr. 9

].κἀ. [
].c... [

Fr. 8 (a) I am fairly confident stood on left of fr. 8 (b), 1 seq., but the interval is indeterminable
Fr. 8 (b) 1.ι [., the left-hand arc of a circle 2.ε [., only traces, but not ι, ν 3.]... , the first letter perhaps ν represented by the shank and start of the left-hand arm; the right-hand arm and the succeeding letter almost completely rubbed off. Above the left-hand arm an interlinear dot, perhaps the upper end of an acute Before ρ traces perhaps compatible with ε 5 The top of a circle too close to l. 4 to be a letter in l. 5; perhaps a circumflex

Fr. 9 I think comes from the neighbourhood of fr. 8 (a), (b) 1.ι [., two traces on the line compatible with α, κ, λ rising to right 2.]... , the upper part of an upright After c prima facie the tops of γι or τι; not, I think, a single η [., the top of a circle

Fr. 7 (b)

]νδ [
].αν [
]νιρα. [

Fr. 7 (b) I believe l. 1 immediately precedes fr. 7 (a) 5, but the point of attachment is so narrow that I cannot be sure 2.], ι or the right-hand upright of ν 3.]... , close to α the upper part of an upright apparently swinging to left at the foot; μ not specially suggested

5

Fr. 10

]κρῖλ [
]αρος. [

Fr. 10 1 Of ρ the loop has been rubbed off The ι is represented only by the feet; a *trema* might be substituted Of λ only the foot of the left-hand stroke 2.]... , a dot on the line

Fr. 10 1 If I have read correctly, κρῖ λ [ευκόν will be thought of, though hitherto found only in *Iliad*, *Odyssey*, and Homeric hymns.

Fr. 11

]κον [
]πο. [
].... [

Fr. 11 2.]... , the foot of a stroke rising to right 3 The top of a stroke rising from left, the top of a stroke descending to right, the hook to left of a stroke descending to right

Fr. 12

]α. [
]ν [
].ι. [

Fr. 12 1.]... , the start of a stroke rising to right 3.]... , a dot level with the tops of the letters [., γ or the left-hand parts of π

Fr. 13 (a)

].ουτ. [
]ντερο [
]οιει. [

(b)
].ατειχ [
 5]... [

Fr. 13 1.]... , on the line a hook open to right at more than the usual interval from the next letter Before ο the foot of an upright [., perhaps the left-hand end of the loop of α, but the last letters would be very crushed 3.]... , the start of a stroke rising to right 3-4 There is a wider interval between this pair than between the others, but not enough for another line 4.]... , against the top of α the end of a stroke from left 5 The tops of strokes some distance apart; the second seems to descend to right

Fr. 14

].ο [
]νησ. [
]μα [

Fr. 14 1.]... , the lower end of a stroke curving down from left; α likely, but λ not ruled out Before ο prima facie γ, but the angle is so close to an edge that τ cannot be ruled out 2.]... , a dot on the line

visible in quotations attributed to his *Θηβαίς*. But I do not offer these considerations as cogent arguments.

The hand is a largish specimen of the common angular type and may be assigned to the first half of the third century. There are few accents or other lection signs; some appear to be due to the writer of the text, but others are likely to have been added by a different pen. The written surface has suffered much damage from worms, staining, and wet (which has in some places washed the ink off without trace); there is also a good deal of scattered ink, which sometimes looks as if it might have some relation to letters of the text, but is inexplicable and I suppose generally fortuitous.

	Col. i	Fr. 1	Col. ii
		]	[ ]δεγαρραμφιαρα. . [
	]		ειδοταθα. . . νδαναοισο. [
	].		αλλοτεκ[.]νδηζ. ωρο[
	].		ουδιετιδυναμυγετο[
5	]. του .		αλλακαιουκεθελω[.] [
	]αν		σησεται . εΐωσκεν. [
	] . ες . αι		τυνηδισχε[. .] [
	] . . ] [ ] [ ]		[ ] πολλ[
	] [ ]		[ ] κ[. .] [
10] .		[
	] . . ω[
	] ως[

Fr. 1 Col. i 5], probably *υ*, represented by elements of the right-hand branch 7], perhaps *κ* likeliest, though the upper arm is very short and there is something anomalous about the root of the lower After *ς* an upright 8], ., *ς* or a damaged *ε*, followed by an upright; if *ε*, a narrow letter might be missing, if *κ*, no whole letter is lost 11 *ν* looks as if it were in a different hand; not, I think, η 12 Rubbed

Col. ii 1 *ισρη*, suspended between *α* and *ρ* the lower part of an upright, not apparently casual ink . . ., scattered dots, possibly representing three letters; *κα* or *κλ* might be guessed, but I doubt whether the right decipherment could be verified 2 After *α* the surface is distorted and rubbed; the first letter seems to have contained an upright and to be followed by the upper parts of two more uprights, above which are traces of interlinear ink (perhaps casual). Before *ν* (which has a stroke, apparently without meaning, continuing downwards the line of the diagonal) either a single *ω* or the bottom left-hand curve of *ς* (or *ε*) followed by the top of a stroke presumably representing *ι* . . ., a median dot on a single fibre 3 Of *ς* only the bottom left-hand curve Of *α* only the upper left-hand stroke. It is followed by an upright and this by traces of a stroke rising to right to touch the top of what now looks like a small *ς* but may have been a short upright with a loop to right at top; perhaps to be combined as *μ* 5 After *ω* the upper part of an upright above the line and the lower part of an upright in the line, which might be the first, but not the second, stroke of *ν* 6 .]

the foot of an upright 7], the tip of a stroke descending to right 8 Of λ[only the middle of the left-hand stroke 9], the upper part of an upright?

Fr. 1 Col. ii For a guess at the tenor of ll. 1-6 see end of note on l. 6.

1 The form *Ἀμφιάραος* for *Ἀμφιάραος*, guaranteed by Herodian (ap. *Et. Mag.* in *Ἀφαιρεύς*), is elsewhere found in literature only at Pind. *Nem.* ix 24 (and ex corr. 13). I cannot account for the letter apparently inserted between *α* and *ρ*.

2 *θα* . . . *ν* At least three syllables are needed. I do not see how they are to be accommodated in the line.

3 seq. Perhaps *ἀλλ' ἔτε κεν δὴ . . . τῶ[τε*, cf. *Il.* viii 180, *Od.* xv 446.

ἀμωρο seems to be the likeliest interpretation of the ink. If it is one word, the only word I find resembling it is Hesych. *ἀμωρος*· *πλακούντος εἶδος*. Too much need not be made of the difference in breathing, to go by Hesych. *ἀμόρα*· *σεμίδαλις ἐφθῆ σὺν μέλιτι ~ ὀμούρα*· *σεμίδαλις ἐφθῆ, μέλι ἔχουσα καὶ σπείρη*, and *ἀμωρος* (among *ἀρτων γένη*) quoted by Athenaeus iii 170b from Epicharmus (now at 2427 fr. 27, 2) and Sophron. But little as I understand the context, I am not inclined to believe that the mention of a cake suits it.

οὔ οἱ ἐτι δύνάμιν γε appears to be modelled on such verses as *Od.* i 203 *οὔ τοι ἐτι δηρόν γε* (cf. *Od.* vi 33); I can offer no reason for its being preferred to *οὐκέτι οἱ* . . . Though there is an etymological reason for the lengthening of *-τι* before *δηρόν*, which does not exist for its lengthening before *δύναμιν*, it can hardly have been known to this writer and in fact it is much more often ignored than not in the Homeric poems themselves (*ἐτι δηρόν* *Od.* l.c., cf. *Il.* ix 415 *ἐπὶ δηρόν*, but *ἐτι δηρόν* *Il.* ii 435, v 895, xvii 41, xxi 391, *Od.* ii 285, viii 150, Hom. *h. Herm.* 21), which offer also *ἐτι νῦν*, *ἐτι μελίων* *Il.* xv 99, 121, without etymological reason.

δύνάμιν γε I do not grasp the value of *γε* here. It seems to have been taken over from phrases like *ση δύνάμις γε πάρεστι* (*Il.* viii 294, xiii 786, *Od.* xxiii 128; cf. *Theog.* 420), *εἰ μοι δύνάμις γε παρήη* (*Il.* xxii 20, *Od.* ii 62).

5 It can hardly be doubted that *ἀλλὰ καὶ οὐκ ἐθέλων* was intended (cf. *Il.* iv 300), though I cannot determine how the end was written.

6 *σῆσεται* I know of no verb from which such a form could arise. A unique form of the future of *ἐπέπω*, namely *ἐπισήσω*, is found at *Od.* v 98 (but *ἐπίψω* at *Od.* ii 137 and elsewhere), but even if one allows the possibility of a tmesis, there is still no explanation of the middle or passive ending, either being absent from the paradigm of *ἐπέπω*.

If it might be supposed that *σῆσεται* for some unknown reason has taken the place of *ἔψεται*, it would be possible to make a reasonable guess consonant with the Amphiarus story at the general run of the sense of ll. 1-6: For that neither (shall) Amphiarus, though he knows (that he is going to his death, or, that the expedition against Thebes will fail), (be able to stay behind), but when he shall (be compelled to fulfil his undertaking to do as his wife directs, no longer will (Zeus grant) him the power (to escape), but all unwilling . . . he will accompany (them) until . . .

Since this was written I have lighted on *ἐπισήσει* in a lyric fragment. It still does not appear why *σῆσεται* should have been preferred to *ἔψεται*, where there is no metrical gain.

7 *τύνη δ' ἴσχε*, cf. Callim. fr. 233, or perhaps more probably *ἴσχε[ο*, cf. *Il.* i 214, *Od.* xxii 367 (*οὐ δ' ἴσχεο*).

Fr. 2		
(a) Col. i	(b) Col. ii	(c)
.]	.]	.]
.]	.]ε[	.]ο[...αιε.[
]ν	.]ο.[	.]...οστ[...]οονκαι[
]υδην	.]ο.ε.φ[	.]...φ[...δωνδν[
5]ι	.]...μ[	]ακρύπτεικ[
.]	.]...ντ'αργε[	.]...κα[
.]	.]...νατεμβ[
.]	ερχευοπηιδ[

Fr. 2 The relative levels of these three scraps are fixed by strongly marked fibres. I do not think there is any doubt that (a) stood on the left of (b). Since fibres and lines do not correspond simultaneously if (c) is laid to left of (a), I assume that (c) stood on the right of (b), though it is harder to identify the common fibres of (b) and (c) than of (c) and (a).

It is natural to inquire whether the same columns are not represented by fr. 1 and fr. 2. I can only say that they do not appear to touch at any point and I can follow no vertical fibres from one to the other but their general appearance does not rule the possibility out.

(a) Col. i 4 τ seems to have been written on the right-hand side of δ by the original hand.

(b) Col. ii 2], κ, represented by a length of the upper arm and the bottom tip of the lower, acceptable 3], an angle resembling the upper right-hand quarter of η or the lower right-hand angle of ν, but anomalous as either [the lower part of an upright 4], the lower part of an upright descending below the line, perhaps having a dot to right of its top; ρ? After ο a dot level with the top of the letters After ε perhaps the left-hand half of μ; this would make μ rather crushed, but I do not think κ or ν as likely φ unusually angular 5], a dot, level with the top of the letters, and another below at about mid-letter, followed by ζ or ξ on which another letter, perhaps κ (of which the lower arm would have vanished), is written; at more than the normal interval from this apparently the top and bottom of ο, but the surface is damaged and ε might be possible 6], two dots on the line; if two letters are represented, no whole letter is missing before ν The apostrophe is faint and perhaps illusory 7], an upright descending well below the line. Since it stands to right of ε at the beginning of the next line, a letter with a spreading top, e.g. υ, is indicated. Between it and ν faint scattered traces of which the distribution is uncertain

Fr. 2 (c) 1 A horizontal stroke on the line 2], the lower part of an upright [the lower part of an upright 3], a cross-stroke, as of τ, followed by the lower part of a stroke rising to right from well below the line; if α, only one letter lost before οσ 4], two dots on a scrap formerly hanging by a shred, now detached and beyond my ability to re-attach], the middle part of a stroke descending from left, above which, in the hand of the text but smaller, an apex followed by an upright; to left of these there are traces of a stroke ascending to right, to right of them there is a slightly concave stroke rising to right Before φ ink resembling the upper part of υ or χ with the upper end of a stroke descending to right from the top of the right-hand branch; two letters may be represented 5 The presumed acute is abnormally flat and abnormally far to left; it would naturally be taken for a 'long' κ[anomalous, but not μ or ν 6], the top of an upright, followed by an upright; possibly], should be written

Fr. 2 (a) Col. i 4 α]δδην changed to α]δδην?

(b) Col. ii 7 I mention ἴκεν ἀτεμβομένη Ap. Rhod. Argon. iii 938 only to observe that ἴκεν is not acceptable here. I could not rule out φησιν or φασιν, or φήσεν.

8 Perhaps ἔρχεσθ' ἔρχεσθ' δ[ή τοι νόος ἐπλετο after Il. xxii 185 ἔρξον ὄπη δὴ τοι νόος ἐπλετο. Cf. Od. i 347 ὄπη οἱ νόος ἔρνυται.

The occurrence of the imperative here, as in fr. 1 ii 7, may be taken as a slight argument in favour of the supposition that the two fragments contain parts of the same column.

Fr. 3

		(b)
		.]ον.[
		]δτ.ιπα.[
		]νχ.λοι.[
		]φεε[...επ[
5	]εκ.[	]ησαντε.[
		]...αργος.α.[
		]αλαπαα[
		]μαλαπαα[
		]επιχειρα[
		]υ.αντα[
10	]κα.τεϊτ'αρ.[	]ωνκωνπ[
		]πειτα.[
		]ητος.[

Fr. 3 The relative levels of (a) and (b) are established by the cross-fibres. There is no external evidence to fix the interval between them. No more than a couple of letters is required in ll. 7-10 to produce credible metre and meaning, but the gap might well be greater. I can establish no relation between these scraps and fr. 1 col. ii, but I cannot say that none existed.

(a) 5], an apex, too low for α, λ or the like 6 Except for two faint traces on the line at the beginning the writing has vanished 7], two dots, one above the other, just off the base line Below the first α a dot suggesting the right-hand end of a paragraphus], an upright 8], an upright 9], faint traces, ? of an upright 10 Between α and τ faint and scattered traces, not suggesting ρ], the left-hand angle of γ or π 11 There is no sign of writing 12], the lower part of an upright Between υ and θ a gap in which a narrow letter might have found room

(b) 1], a slightly concave upright; perhaps θ], scattered traces, ? of a convex stroke 2 Above τ a trace, ? of an interlinear letter, after τ a thick dot level with the top of the letters], an upright apparently bending over at top; possibly ρ 3 After χ confused traces on distorted fibres; possibly more than one letter], the lower part of a stroke sloping forward and turning forward at the foot, e.g. β or δ, but ε perhaps not ruled out 5], a dot level with the top of the letters 6], an upright with traces to left and above; if one letter, π, if two, presumably], τ The stop is smaller than that at (a) 8 and may be casual ink], an upright 9 After υ perhaps the tops of the uprights of μ Before α a short slightly concave upright on the line 10 The upper arm of κ looks inordinately short 11], the top left-hand arc of a circle, followed by the upper part of υ or χ 12], the left-hand end of a cross-stroke, as of τ

Fr. 3 3 I should guess χη- to be the least unlikely of the possibilities, but I doubt whether I could verify any. ἐν χηλοῖσιν Od. ii 339.

letters .[, the foot of an upright 14 .[, the upper left-hand arc of a circle 15]., two dots corresponding in position to the right-hand tips of ϵ ρας the remains and the spacing appear to be consistent with this reading, and there seems to be no lexical alternative to some form of *ἀμύντωρ*, but I cannot verify it 17]., apparently the left-hand three-quarters of a circle .[, four traces on the line .[, at first sight .[, but I am inclined to believe that *ηι* is the correcter decipherment. If so, *ανηι* might be conjectured. I can neither rule it out nor confirm it 18]., the top of a circle 19 After ϵ the left-hand arc of a circle, before \circ a dot level with the top of the letters 20]., the top of ϵ or ς ; of ν the left-hand apex and the tip of the right-hand upright .[, the right-hand end of a cross-stroke as of γ , τ .[, two dots level with the top of the letters 21 .[, the middle of the left-hand side of ϵ , θ 24] ρ , only the right-hand edge, more angular than usual .[, the left-hand arc of a circle 25]., a dot about mid-letter .[, a dot level with the top of the letters

Fr. 1 6 I should guess -*μένιοι*, then perhaps *νόον δ' ἐφράσσατο* or the like, as, e.g., Callim. fr. 80, 14, or *νόωι δ' ἐφράσσατο* or the like, as, e.g., Ap. Rhod. *Argon.* iii 933. In regard to the second it may be observed that Homer has *θυμῶι* not *νόωι* in this locution.

7 *ἐλπόμενος*.

8 *ἱερώνυμος* is nowhere found in verse, nor, it seems, in prose earlier than Lucian (*Lexiph.* 10). As a name of historical persons it is not uncommon from the early 5th century B.C. (480 B.C. Hdt. ix 33, Paus. iii 11, 6). For a possible clue to the identity of the person meant in this place see on l. 11.

9 The metrically unwanted *ππ*- implies some form of *πολλέθρων*, *πολλέπορος*. I am rather doubtful whether *ἐφεξόμενος πολλέθρων* gets much support from *Il.* v 460 *ἐφέξετο* (sc. Apollo) *Περγάμωι ἄκρηι*.

10 *Πελοπονῆς* by itself for the Peloponnese Callim. *hym.* iv 72, fr. 384, 11; with *γαῖα* Ap. Rhod. *Argon.* iv 1570, 1577. Perhaps *αἴης* here.

11 *φίλιππος* though not attested in epic is an adjective of respectable antiquity, first occurring in Pindar. But there is a distinct congruity between the name Philip, taken as Philip II, king of Macedon, and the name Hieronymus, taken as Hieronymus of Maenalus, one of the co-founders of the Arcadian city of Megalopolis, who went over to Philip's side (Demosth. xviii 295, xix 11, Theopomp. ap. Harpocr. in v.). The mention in the context of Arcadia (l. 12) and of Thebes (l. 17) may be considered a sort of corroboration of the identification. The possibility *Φιλίππωι* to be kept in mind.

12 seq. *ἵνα . . . μήπο[τ' ἔρ]ιν σπονδέσαν ἄγοι[εν]* seems a reasonable proposal, but it cannot be verified.

14 *ἀπ' εὐδήτην Φενεοῖο*: Pheneus was one of the Arcadian towns not associated with the *κυνοικισμός* of Megalopolis.

Except for *εὐδήτην Od.* xx 302 the regular epic form is *εὐδηητος*.

15 If *ρος* could be read, which I doubt, there would emerge the possibility of a reference to Amyntor, the father of Alexander's companion, Hephaestion (Arr. *Anab.* iii 27, 4; *Ind.* 18, 3).

16 *πάτρη ἐπι μυνάζουεν* or something near it, meaning 'did not join' some expedition?

17 (*ἐ*)*θέλησι* is acceptable but not *κιχάνειν* for *κιχάνη(ι)*. *Κάδμου πόλις* for Thebes first in Aeschylus.

18]*σαν ἐπὴν . . . ἀλαπάξη[ι]*.

19 *Ἀχαιῆς* for Greece Homeric, but in this context specifically Achaea may be meant. Presumably *ἔπεμψαν*.

20 *μ[έν] γάρ* apparently ruled out by the spacing.

21 *μ[ό]λον [ἀν]δρες?*

22 *δεδαῶτες αὐτήν*: cf. *Od.* ii 61 *δεδαηκότες ἀλκήν*, Ap. Rhod. *Argon.* i 52 *δεδαῶτε δόλους*.

23 I suppose *ἐπὶ δηρόν* must have been intended, but though the place is damaged it cannot have been written.

25 The number of 'hundreds' cannot be verified.

Fr. 2

. . .
] *εμοθον*[
] *λαμ*[
] *λι*[
. . .

Fr. 2 2], a slightly concave upright 3], a stroke descending from left

Fr. 3

. . .
] *ορεδουρ*. *ς* [
] *πωτειλωνπ*[
] *δ'ενκουησι*[
5] *νηπολεμοιοδ*[
] *νηητοιειπε* [
] *αμφιμαχηγκ*[
] *κρινεκεν'ετ* [
] *εκνεφεωνγα*[
10] *δαρ'επ . . γ'* [
] *ιπρωτ* [
] *νταχακ*[
] *μενοι* [
. . .

Fr. 3 1 The lower right-hand arc of a circle, followed by the foot of an upright 2 Between ρ and ς the base of ϵ or \circ .[, the upper part of a stroke descending to right? 4], the foot of an upright $\eta\iota\epsilon$ inserted by a different hand 6 .[, the ink now resembles a small ϵ hanging from the right-hand end of the cross-stroke of π 8 .[, an upright, not prima facie to be combined with τ as π 10 After π the base of a circle on the line, above and to right of it the upper end of a stroke descending to right; the upper end of a similar stroke; the top of ς or ϵ (but ϵ would be inordinately close to χ) .[, a dot level with the top of the letters 11 .[, the left-hand arc of a circle 13]., a dot on the line .[, \circ or ς

Fr. 3 2 One might think of *θ]δρε δουρός ἀ[κωκή*, but the ink by no means suggests *α* for the last letter. (The articulation *δ' οδρος*, not anyhow particularly attractive, is discommended by the absence of the apostrophe.)

ἀτελευτήτοιαιεν seems less probable in the context than *ἀνομήτοιαιεν*. *επε[ργου]ς* was not written *επα*[may have been, though the loop of *α* would be unusually raised off the line.

Fr. 4

]. *σεταροι* [

Fr. 4], the foot of an upright, below the line

Fr. 5

	(a) Col. i	(b) Col. ii	(c)	(d)
	] <i>ερρ</i> [	] <i>οεεεε</i> [	] <i>ηγεμεν</i> [	] <i>ων</i> . [
	] <i>κλη</i> [	] <i>επεφ</i> [	] <i>ιδεμμε</i> [	] <i>ναρι</i> . [
	] <i>ωμ</i> [	] <i>καφν</i> [
	] <i>οιμω</i> [	] <i>ωσπο</i> [
5	] <i>τους</i> [	] <i>προ</i> . [
	] <i>ηθελ</i> [	] <i>εν</i> . [
	] <i>ινυμ</i> [	] <i>σαωσα</i> . [
	] <i>ιδιω</i> [	] <i>ηικωαπ</i> . [
	] <i>ηδηπαπ</i> [	] <i>γοντες ενου</i> . [
10	] <i>τρεσανδ</i> ε [	] <i>εθωεεπερχομε</i> . [
	] <i>ποσσω</i> [	] <i>ερωθεκαιδωαιουε</i> [
	] <i>ευβοεε</i> [	] <i>μαχοντο αιλλυρι</i> [
	] <i>ηριπον</i> [	] <i>οδεμοθοσπονεουε</i> [
	] <i>ναιον.τ</i> [	] <i>ν</i> . [<i>κατερθενεπασσυτερο</i> [
15	] <i>καιδ</i> αυ [	] <i>πεεσσωμοκλεον</i> η [
	] <i>ολλοε</i> [	] . [ ] <i>ιθεν</i> . [
] . . [

Fr. 5 The relative levels of the four pieces are fixed by the cross-fibres. The vertical fibres of (c) can be followed in the lower right-hand part of (b), so that its distance from the upper part is fairly closely fixed. There is no external evidence about the distance of (d) from (c). I am not certain that it does not actually touch it. There are two peculiarities about (a). The alignment of the column differs in ll. 1-6 and ll. 8-16, the latter starting one letter further to left. The level of ll. 1-6 is slightly higher than that of the corresponding lines in (b), but by l. 7 the two sets have come abreast and continue so to the end.

(a) 7], a nearly flat stroke, coming from left, on the line 8], an upright, presumably η, but no trace of cross-stroke 16], possibly the right-hand end of the cross-stroke of π 17 The top of a stroke hooked to left; the top of an upright; a dot above the top of the letters. Perhaps three letters represented

(b) 2], traces of an upright 5], the cross-stroke of π or τ 6], perhaps the top and bottom of a stroke descending from left to right], a horizontal stroke on the line, perhaps δ or μ 7], two dots compatible with the left-hand upright of ν 8], perhaps the back of ε 9], the lower part of an upright descending slightly below the line 10], the foot of an upright 12 ο, α κ must be meant, but I can make out neither what was originally written

nor how it is corrected 16], the top of a loop], most like the angle of γ, but anomalous], the opposite ends of a cross-stroke, as of τ

(c) 2], a dot level with the top of the letters

(d) 1], τ or π 2], a stroke, rising, from a little below the line, with a gentle slope to right; perhaps ζ

Fr. 5 (a) appears in some places to have a certain congruity with (b), but for more than one reason I think it is illusory.

7 Perhaps *καί νυ μ* [.

8 *ρηιδίως* likely.

12 Euboeans and Illyrians ((b) 12) are to be expected in an account of campaigns conducted by Philip of Macedon.

15 *καί δέ*. This collocation first found in Homer (*Il.* vii 13). It is common in Apollonius Rhodius and occurs three times, all in the same hymn, in Callimachus.

(b) 1 Probably *Ειβοέεεε* [again.

9 *έν ούρεε* suggested by the Homeric parallels *Il.* xi 474 *ώε εί τε . . . θώεε δρεεφίν 479 θώεε έν ούρεειν*.

10 I suppose *ώε θώεε*. Since the lines in the *Iliad* (xi 480 seq. *έπί τε λίν ήγαγε δαίμων είντην θώεε μέν τε δέετρεεαν*) are a temptation to suggest combining (a) 10 and (b) 10 in some such form as *τρέεεαν δ' ε* [. . . *ώεε έπερχομέν* [*οιο λέοντοε*, I repeat that I believe the superficial congruity here and in l. 12 to be illusory.

11 *έτέρωθε και οι ναίουε*: a specification of two contingents; 'the —s on the other side, and the dwellers in —'. Since *ναίουε* appears at (a) 14, I may observe that in *Il.* ii imperfects are many times commoner than presents in such a context.

13 *πανόυε*: the middle would be expected in a composition with pretensions to epic style.

14 *έκάρθεν*.

15 I suppose *έπέεεεε* *δμόκλεον* is likeliest (as, e.g., *Il.* xxiii 363, ii 199). But since there is a possibility that *πέεεεε* represents an ethnic of cretic form, I mention the fact that Theopompus is recorded (by Steph. Byz. in *Μεεεαπέαι χωρίον Λακωνικήε*) as having used some form of *Μεεεαπέυε* (*-πεεύε* ex Paus. iii 20, 3 corr.) in Book lvii (sc. of the *Philippica*), though I see no reason to suppose it relevant to this place.

16 *δπιθεν*?

Fr. 6

] . [] . [] . α [] . ε . . . [] *φριεεονγα* [] . *νυμ* [] . . . [] . *μοεδ* εν [] *νεμαλ* [] . *δε* [] . *δ* [] *ε* . . [

Fr. 6 Rubbed and worm-eaten

2 Before a two dots in the positions of the foot of the upright and the right-hand end of the cross-stroke of, e.g., γ At the end traces compatible with a circular letter followed by δ 5], . θ or ο followed by the tops of two strokes suggesting η or ν, but perhaps not ruling out ν 7], a triangular letter 9], either μ followed by a dot at mid-letter or ι followed by the left-hand side of κ suggested

by the *cire perdue* process, at other times having forged a huge bronze altar? I have no guess to offer, nor an explanation of the connexion between the first two and the last six verses.

The hand is a small plain rounded uncial of a common type assigned to the second century. There are no lection signs. The cursive addition in the lower margin may also fall in the second century.

<p>], ητυμεοντ[. . .] .ειμε . . . εσσινον .[], κιδνησιφε[. . .]ειδετεμαντιαςυπνο . .]οτεμεντεδιοιοπαποντοιαλλω .], τεστεφανοντεταοιπ . ρ[. γ[.]νακ . ον . . 5]ποβριαροιοενουλιγδοισακεντο .]δαυβωμοισοτοσονχαλκ[. .]ονελασσας], ουμηκοστετον . τριττοιακεμουνη], . βουπρω[.]οσενιπλησε[.]εθυλη]ευχετωντοδ[. .]ικλειτοιαλαγου</p>	<p>ξ]τητυμέοντα[ε] αεί μερόπεσσιον ονέ[ι]ρουσ ψεύδεα δέ]εκιδνησι φέ[ρ]ει δέ τε μάντιας ὕπνοσ]οτε μέν τε δι' οἶνοπα πόντον ἰάλλωσ]μ τε στέφανόν τε, τά οἱ παρ[ά] γ[ο]ύνα κ . ον . . κηροῦ ἀ]πό βριαροῦ νέον λίγδοιο τακέντοσ,]δ' αὖ βωμοῦ τόσον χάλκ[ει]ον ἐλάσσας], ου μήκόσ τε, τὸν οὐ τρίττοιά κε μούνη], . βούπρω[ρ]οσ ἐνιπλήσε[ι]ε θυηλή]εὐχετόωντο δ[ο]ρικλειτοῦ Λαάγου</p>
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Rubbed; in places the letters are represented only by a few scattered dots or have completely disappeared

4 Of] only the second upright; more than normally tilted back Between κ and ο perhaps room for two narrow letters, the second represented by a dot level with the tops of the letters After υ very faint traces, followed by a dot level with the tops of the letters and this by an upright. Prima facie υ, υ, but I should say υται could be accepted 7], the lower end of a stroke descending from left 8], the right-hand arc of a circle, followed by the middle part of an upright or left-hand arc of a circle The left-hand upright of the second η is written on ε Lower marg. [ο] appears inadequate to fill the gap and ρ is not suggested by the ink, a forward sloping concave stroke off the line

1 ἐτητυμείν is not attested. I have proposed its participle because of the difficulties presented by the presumption of ἐτήτυμ' εόντα . . . ονειρα. To judge by the following verse the general sense will have been '(sends) true dreams', but in such a sentence εόντα is supererogatory. Besides, what can be inserted between -τα and αεί to obviate the hiatus? Any particle would drive one back to ἐτητυμόντα.

αεί: it may be as well to say that this cannot be taken as αγει (α'γει). Although the papyrus is broken off close above the letters, the tail of a superscript γ should still have been visible.

3 I suppose ἄλλ]οτε with a corresponding ἄλλοτε at the beginning of l. 6.

4 I can suggest nothing better than παρά γούνα κέονται, though I cannot verify it or guess why it should have been preferred to παρά γούνατα (-νατι, -νασι) κείται.

5 On this method of casting see Blümner *Technologie* iv 286.

6 ἐλάσσας: the altar was forged.

7 εὔροσ δ]μοῦ seems likely.

τρίττοια: for this sacrifice see Pfeiffer on Callim. fr. 578.

8 βούπρωιροσ φαcιν ἐλέγετο διὰ τὸ προηγείσθαι αὐτῆσ (sc. τρίττοιασ) . . . τὸν βοῦν Eustath. 1676, 39.

Lower marg. This cursively written verse was presumably omitted from its place in the column at some point above the surviving part.

δορικλειτ- does not occur elsewhere, only δορικλειτ-.

Λάαγος, the father of the first Ptolemy and his brother Menelaus, has a long first α, as would be expected, in the only other place where his name occurs in verse; v. Callim. fr. 734. Nevertheless it may be taken as probable, particularly in view of the qualification 'spear-famed', that he is the bearer of the name meant here.

2522A, B RHIANUS?

It is a reasonable supposition that verses preserved in two independent manuscripts written by professional copyists which have survived among the random recoveries of Egyptian excavation represent the work of a poet who had a certain vogue. The gist of what can be read or acceptably supplied in the fragment of a hexameter poem here published may be summarized as follows: A body of persons who have reason for lamentation is warned by its leader not to betray its presence to enemies who are near at hand in great numbers and will infallibly destroy them. If they can make their escape by sea, they will make a new home in a foreign country.

Such a speech might be put into the mouth of Aeneas escaping from Troy or, for that matter, since there is nothing to show the leader's sex, into the mouth of Dido escaping from Tyre, and no doubt other similar occasions could be thought of. But the possibility of a reference to a Messenian locality, even if itself illusory, directs speculation into what seems to me a more probable direction. According to Pausanias (iv 23), at the time of the capture of Heira (Ira) at the end of the second Messenian war *Πύλιοι καὶ Μοθωναῖοι καὶ ὄσοι τὰ παραθαλάσσια ὠκοῦν ναυκῖν . . . ἀπαίρουσ ἐς Κυλλήνην τὸ ἐπίγειον τῶν Ἡλείων . . . ἐθέλοντεσ χώραν ἐνθα οἰκήσουσιν ἀναζητεῖν*. He took his information from Rhianus (iv 6), who wrote in hexameters an account of the latter part of the war in not less than six books (Steph. Byz. in *Ἀτάβυρον* . . . *Ῥ. ἐν ἔκτωι Μεσσηνιακῶν*). As far as I can tell the style of our piece is suitable enough to a writer of the third century B.C. and the situation depicted compatible with Pausanias' account, so that the ascription of its authorship to Rhianus (whose works were favourite reading of the emperor Tiberius, Suet. *Tib.* 70) is a reasonable hypothesis. But too little of Rhianus has survived for special characteristics of his style to be ascertainable.

Both manuscripts appear to be assignable to the second century, 2522A, I should say, being the earlier. In both there is an occasional stop but no lection sign. A hand different from the original has inserted ι in 2522B (b) 10 and superscribed ε in 2522A 8.

2522B Fr. (a)	2522A	2522B Fr. (b)
] [
	]ν'ουγαρπολλοναπρ[] . [
	]θασκουενεπιχθον[	stripped
]ερην'ειδ[. . .]φ[	]ειδεσφινεπιθροοσιξετα. [ . ] . [	stripped
]μνοτωμω[	5]τοιμωγηστεδυσηχοσαντικ[] . [
]επαρεσσονται[	] . σσονταιμαλαμυριο . . . εκε[	] κεναρ[
5]θελωνριστοσα[	]νωριστοσαλεξησειε[	]ρον. [
	]. [ υνο. ο[
	]ογαρτο[.] εδεσσινανα. [	]υπερ[.] ιπιτυατη[.] διο[
	]οτραλεωσπεραμπυτα[	10]αδ[.] ηιδενικευθε . πε[
	10]νυιαχοι'κραδιηιδενικε[	]τεσεπηλυσι[.] . αις[
	]νθασκοντεςεπηλυσι[	]κεποτιπλοοεντυνω[
	]νεστανικεποτιπλοου[	]ωσδεησφεακαρπαξαθα[
	]αμενωιωσδεησφεαα[	] . [ ] . ]μ. [] εναε[
	]πιλαδεσσενεχρημ[	15]υλιπο[
	15]ικεπειτακαταριονα. [	]ησομεθα[
	]ετερηνξενηναϊζ[	]λ[
	]εισινεπιπροτεροις. [	]π. [
	] . . . [ ]πυργωσμμ. [
]	

2522B fr. (a) 1 In the ink above εδ I can recognize nothing of *θασκουεν*, nor indeed any letter of this hand 3], an upright with a trace to left of its top 6 I cannot recognize *τοικ* in the ink before δ.]τ is possible but it is followed by a short upright above the general level

2522B fr. (b) 8]. [traces of a forward sloping upright? Above ν traces of ink; I think, casual Between ο and ο a dot on the line, followed by an upright. Perhaps ν likeliest, though I should have expected to see the lower end of the diagonal. μ or ι not suggested 10 Between ε and π the lower end of a stroke descending below the line, followed by dots suggesting the right-hand arm of ν, but perhaps casual ink 11], the tops of two uprights with a trace at mid-letter between them; μ or ν]. . , the lower end of a stroke descending from left, followed by what might be taken as the foot, the end of the cross-stroke, and the tip of the overhang of ε 15], a dot at mid-letter; τ as acceptable as π 17], the middle of an upright with a cross-stroke going from it to right, followed by the top and bottom of an upright; I think ει likely, but owing to damage I cannot rule out η 18]π, only the right-hand angle], the apex of α or λ

2522A 1 On the underlayer, the lower part of an upright descending below the line, the lower left-hand arc of a circle, the lower part of an upright with a stroke descending to right from its top, the start of a stroke rising to right 6 I cannot interpret the ink between ο and ε, which resembles no letters of this hand 8], a stroke rising to right; λ or χ 16], an upright 19 The extreme tops of letters; the second is represented by a horizontal stroke suggesting ζ or ξ, the third by the top of a circle, next is a dot, perhaps the tip of an upright, then the top of a circle and the top of an upright

] [
	]ν' ου γάρ πολλόν απόπροθι
	]ς θάσσουεν ἐπιχθον[
	ε(ερην·) εἰ δ' ἐ(ς) φ(ιν) ἐπὶ θρόος ἕξετα. [.] [
5	κοιμμοῦ]τ' οἰμωγῆς τε δυσηχέος αὐτίκ[
	ε(παρ)έσσονται] μάλα μυρίοι οὐδέ(ν) ἀνγῆρ
	οὐδέ(ν) ἑω]ν ὄριστος ἀλεξήσειε[ν ὄλεθ]ρον.]
	]ο γὰρ το[ε]δεσσιν ἀνα. [υνο. ο]
	]δτραλέως ὑπερ] αιπυτά[τη]ς [διο]
10	]αῖαχοι· κρ]αδ]ι]η]ιδ' ἔνι κε[ν]θε[τε] πε]
	]ν θάσσυεντες ἐπηλυσι[νη]ν.] .] αις
	]ν ἔστ' ἀν κρε ποτι πλόον [έντύνω] μεν
	]αμεινοι ἴωσ δὴ σφεας ἀ[ρπά]ξασθαμ
	ε]πιλάδε[ς]εν ενιχρημ[μ]σιαιεν ἄελλαι
15	αὐτ]ικ' ἔπειτα κατὰ ρίον αι[πύ] λιπό,ντες
	]ετερην ξείνην <δ>ιζ[η]σομέθα]
	]εισιν ἐπὶ προτέροιςε[θ]εμ[ε]ιλιοις
	] . . . [ ]πυργωσόμεθ[] π.]

2 πολλόν ἀπόπροθι: *Il.* xiii 832, *Od.* iv 811, *Ap. Rhod. Argon.* iii 313. 'Not far away' from the speaker and his audience.

3 Perhaps *δυσεμνέες θάσσουεν*; that, at any rate, will be the general sense. *θάσσω*, for *θαάσσω* (again at *l.* 11?) is not otherwise found, so far as I know, in writers of hexameters. It seems to be a specifically Attic form.

4 I suppose ἐπι . . . ἕξερ' ἀκ[σ]υ[ήν] (cf. *Aesch. P.V.* 689) or -ἄς (cf. *Eur. Phoen.* 1480). But ἕξεταῖ [ἄ]τ[ων] or ἄτα is also compatible with the indications.

5 *κομ-* appears to be short when compared with *οὐδε*, which can hardly be avoided, in *l.* 7. But what alternative is there? *αὐτίκα δεῦρο, αὐτίκ' ἐφ' ἡμέας*, or the like.

6 E.g. *τοί γ*]ε. *μάλα μυρίοι*: cf. *Od.* xvi 121 *δυσεμνέες μ. μ., et al.*; not in *Il.*

7 *θεῶν ὄριστος* no doubt *Zeus*, as at *Il.* xiii 154. (But *Apollo* at *Il.* xix 413.)

8 No accurate estimate can be made of the number of letters to be allowed for between Α α. [and Β (β)]υνο. ο[. On the basis of the certain supplement [ωλεθ] in *l.* 7 it would be calculated as three or four; from the relative positions of *αιπυτα* in the two MSS. as no more than one. This and the next verse appear to be a parenthesis.

9 *αιπυτάτης* seems better accommodated to the space than -την. 10 *αῖαχοι* only in *Il.* xiii 41 (till Q). *Smyrn. Posthom.* xiii 70).

κεῖθετε appears to be required by the context. κεῖθεθ' cannot be read and, if we are left with πε[, I should be inclined to guess πείραν, 'keep our enterprise dark'.

11 Since the MSS. are entirely without lection signs, there is no saying that what I have given as θάσσοντες is not θάσσόν τ' ἐς.

12 seqq. Both ἐντόνωμεν and ἐνχρίμψαιεν require an object, ναῦν or some equivalent.

12 ἐστ' ἄν κε: the same duplication once in the *Iliad* (xiii 127), once in the *Odyssey* (ix 334), but there are other examples in which ἄν and κε are separated.

14 I have preferred -ψαιεν ἀελλαι το -ψειεν ἀελλα, because this ἵον occurs many times more often in the plural than in the singular.

15 Besides the common noun ῥίον 'headland' there are at least two places in the Peloponnese of which the name is 'Ῥίον, one in Achaea, the other in Messenia. Strabo informs us (360) that the second was a πόλισμα ἀπεναντίον Τανάρου and of the various ways in which the words κατα . . . λιπόντες could be interpreted I am inclined to choose 'leaving hill-top Rhium' as suitable to Messenians in the situation implied in ll. 1-7 and embarking on the enterprise that seems to be described in ll. 16 seqq.

16 'We shall seek a foreign' land.

17 The possibility, that -ειεν (which in the context might well be taken as from an aorist passive participle) should be articulated -εις (e.g. ἀκηθεῖς) ἔν', 'where', is to be borne in mind.

ἐπὶ προτέροις θεμέλοις suggested on the model of Callim. *hy.* ii 15 ἐπ' ἀρχαίοις θεμέλοις.

18 'We shall raise the walls' of a new city 'on the old foundations'. I do not know whether in literal fact this was the practice of κτίσται.

πυργωσάμεθα: the active is preferred by early writers.

2523. HELLENISTIC HEXAMETERS?

I have found no clue to the source of the following scraps of verse and label them Hellenistic only because they seem to be neither early nor particularly late. The text is entirely without lection signs, so that its articulation is often ambiguous. It is written in a mannered and rather variable script, which I suppose may be dated within the second century. As a good proportion of the downstrokes finish with a hook or curve to right on the line, there is constantly doubt about the combination or completion of the surviving signs.

Col. i	Fr. 1	Col. ii
.	.	.
]	.	. . [
]	.	αλλοτεμυδ [
]	.	ειγαδεφητι [
5]ν [	]	χροινηαεναο [
]	[	] κεε [
]	[ ]	] , τουποταμ [
]ν	[ ]	] ητοιμεγας [
	]	] τοσνονοσ [
	]	] ουχη [
10	]	αλλα [
	]	[ ] ε [
.	.	.

Fr. 1 Col. ii 1 . [, the lower part of an upright descending well below the line and swinging to left, closely followed by the start of a stroke rising to right, and this by a dot on the line; hardly room for three letters 2 . [, a dot on the line 3 Of η only the top and bottom of the right-hand upright . [, level with the top of the letters a hook to left, on the line below it the base of a small circle 6] , the lower part of an upright 7 Between ε and μ a dot level with the top of the letters Of ρ only the foot of the left-hand upright 9 . [, the upper end of a stroke starting a little above the general level and descending at a wide angle to right

Fr. 1 Col. ii 2 There are several possible articulations of the letters. Attention may be drawn to μυδα[λε- or some part of μυδαίνειν. 4 I suppose, χροινήν followed by some case of ἀέναος or ἀενάων. But there is at least a theoretical possibility of χροινήν νάεν.

Fr. 2 (a)

.	.	.
.	.	] ε . [. [
.	.	] βοσμ [
.	.	] δηωτ [
.	.	] ηδιτ . [
5	.	] η [

(b)

.	.	.
.	.	] δ . [
.	.	] μτηγεεπεολπ [
.	.	] εμεναικουρηδε [
.	.	] ηδημοιδειν [] , τ . [
5	.	] ρεατηυποπαγτ [
.	.	] ης . εμ . εσκεκα [
.	.	] , αυτησκυλακε [
.	.	] δεφαρμ . [

Fr. 2 There is no doubt that (a) stood vertically over (b) and I am fairly confident that (a) 5 contains the continuation of (b) 1 at an interval of one letter

(a) 1 . [, the lower part of a stroke rising to right, followed, at an interval adequate for a narrow letter, by the lower left-hand arc of a circle 4 For η possibly] η . [, near the line a short slightly convex stroke 5 Of η only the top of the left-hand upright and a trace of the cross-stroke

(b) 1] , on the line a hook to right Of δ only the base . . [, on the line the base of a hook or small circle, followed by the lower part of an upright descending below the line and serifed to left 4] , a dot slightly above the top of the letters; over it in the interlinear space two dots, diagonally opposed, at a certain interval apart . [, perhaps ε intended but anomalously tall and flat-topped 6 Between ε and η the only possibilities seem to be ετ or π Between μ and ε a stroke descending from left to right, thickened at the top and turning up at the foot, followed at a small interval by a hook on the line such as finishes many of the uprights 7] , apparently the right-hand side of the loop of ρ 8 . [, a dot level with the top of the letters

Fr. 2 Ll. 3-7 of (b) are consistent with the hypothesis that one syllable is missing on the left. (b) 2 seq. It is a reasonable guess that]*κειμεναι* is the end of a future infinitive, say, *δοσόμεναι*, governed by *ἐπέολπ-*, and that in that case *-τη*, i.e. *τη(ι)*, is a dative governed by that infinitive.

5 If οὐ]ρα *τη(ι)* ὑπο πάντα, which does not look improbable, *κούρη* in l. 3 may be Artemis. She prays to Zeus (whose name may occur in (a) 4 above) *δὲ δέ μοι οὐρα πάντα* at Callim. *hy.* iii 18, and the occurrence of *κύλακες* in l. 7 is not unfavourable to the hypothesis, cf. Callim. *hy.* iii 87.

6 I can offer no suggestion about what was intended, if there is no error in the transmission.

7 It may be worth while to say, *ἀμύφ'* appears to be unacceptable.

		Fr. 3		
		(a)		(b)
	
		]ν[ ] . [		. . . . .
		]απε[.] .]ζατο . . . [		] . α . [
		]εελρον[		] . ε . ιμ[
		]βαδεφ[		] . ρεπειας[
5		]ςη[		]ροσουδαπο[
		. . . . .	5	] . ηεδιωνη [
		. . . . .		]επεικειγενεθλ[
		. . . . .		] . δαδηιωνη[
		. . . . .		]ηδεμινινηφ[
		. . . . .		] . υναιησουδου[
		. . . . .	10	] . ηιδιπ[
		. . . . .		]λυλλιστη[
		. . . . .		] . αυτωνερ[
	] . [

Fr. 3 I am fairly confident that (a) stood on the left of (b) at about the level shown, but fibres and lines of writing do not simultaneously correspond, and I cannot establish any relation between the two pieces by means of the fibres of the back

(a) 2 Of]_a only the end of the tail] . , on the line a hook to right; not, I think, to be combined with *ς* as]_κ . . . [, more cursively written; the lower part of a slightly concave stroke rising to right, followed by a slightly forward-tilted ellipse, and this by the middle part of a stroke rising to right 3] . [, the upper end of a stroke descending to right 5] . [, the top of an upright with a dot on a single fibre below

(b) 1] . . , cursively written; the appearance is of two *υς* or split *τς*, the second smaller . [, an upright 2] . , the right-hand ends of parallel cross-strokes touching *ε* about its centre; perhaps a cancelled letter Between *ε* and *ι* a clear letter, either *ν* or *π*; I think the first, but either anomalous 3] . , the right-hand parts of *π* or *τ* . [, the lower part of an upright 4] . [, the left-hand end of a cross-stroke as of *π* or *τ* 6 Of λ[the extreme left-hand ends of the strokes 7] . , on the line a hook to right 8-11 The left-hand edge is blank for a width of about one letter 9] . , *ς* or the right-hand parts of *π* probable, hardly *γ* 10] . , a cross-stroke touching *η* a little above the centre; ink over its left-hand end not accounted for 11] . [, the left-hand end of a cross-stroke level with the top of the letters 12] . , an upright 13 A loop as of *β*

Fr. 3 (a) 2 The space suits *ἀπε[ε]ζατο* better than *-[ρε]*- and (if I am wrong in choosing *ι* rather than *κ*) better than *-[θη]*-.

(b) 7 *Δηιώνη*. This spelling is likewise found in Callimachus (fr. 302, ap. schol. Pind. *Nem.* i 3), who equates the holder of the name with Artemis. *Δηιώνη*, Valckenaer's generally accepted change, would naturally be taken to mean Persephone, but v. Pfeiffer's note ad loc. There is nothing to show who is meant here. I can see no connexion, physical or other, between this fragment and fr. 2, in which there may be a reference to Artemis.

9 Apparently an example of the diaeresis after a spondee in the fourth foot, absent from Callimachus (and the *Dionysiaca* of Nonnus), found several times in the fragments of Antinachus, once in those of Euphorion.

10 *Τε]τηνίδι* seems likeliest, though]*τ* is not quite normal. 'Ω]τηνίδι is a theoretical possibility. Not *υ]τηνίδι*.

11 *πο]λυλλιστη*; the feminine ending hitherto only in the Orphic hymns.

2524. HEXAMETERS

The following group of fragments may reasonably be supposed to have their source in a single poem, since all, where enough survives for the subject to be recognizable, are more or less concerned with fighting. They exhibit what may be called a conventional epic language, which recalls and even adopts Homeric words and phrases, but is peculiar in having a veneer of perfunctory Doric, *α* for *η* (but not with perfect consistency),¹ *ποκα* for *ποτε*, but not, for example, *ω* for *ου* or *-οντι* for *-ουιν*. It might be expected that a composition in this style would contain a treatment of legendary material, and the appearance of Zeus and Apollo (fr. 5) and of Neleidae (fr. 1) is consistent with this hypothesis. But I suppose it is very improbable that Arimaspi (fr. 1) would get a mention in a context of that sort (even in an Argonautic story) and I can adduce no heroic name (and few others²) ending in *-νακος* or *-νακτης* preceded by *ρ*, *υ*, or possibly *ι* (fr. 8).

Whatever the subject, there are at least two indications that the author is a relatively late writer. (i) *δντως* (fr. 1, 14) appears to be a formation that arose round about 400 B.C. among speakers of Attic; dialects upon which the true epic vocabulary is based have *έων*, not *ών*. (ii) *κλυτοπέειν* (fr. 5 i 2) is a spelling dependent on grammarians' theories about the etymology of the unique *κλυτοπέειν* (recorded without variant in the manuscripts of the *Iliad*).

It might perhaps be added that *ύδατοτρεφέλωτος* (fr. 1, 8) is not a type of adjectival formation with which one would readily credit a writer of early epic.

¹ It will be remembered that one fragment of *Μικρά 'Ιλιάς* (xii Allen) is quoted in schol. Eur. *Hec.* 910, schol. Lyc. *Alex.* 344 in the form *νύξ μὲν ἔην μέσση λαμπρά (-ῆ) δ' ἐπέτελλε κελήνη* but in Clem. Alex. *Strom.* i 21 (104, 1) in the form . . . *μεσάτα, λαμπρά δ' . . . κελάνα*. I do not know the explanation of this oddity and suppose it to be irrelevant to our piece.

² Besides the Oriental *Ἄρνάκης, Φαρνάκης* I mention *Πίνακος* in a list of proper names in Arcad. *π. τόνων* and *Φάρνακος* (from which *Φαρνακέως* is derived) in Steph. Byz. *Φαρνάκεια*.

The hand is a well-executed medium-sized example of the common angular type, written without lection-signs¹ but with a few stops. I suppose it assignable to the third century.

Col. i	Fr. 1	Col. ii
	] . . ρωνομαδονδεμεγανδισαιθεριξ[
	]εμμαρν[. .]επαριστεραδαϊοτατος[
	] . ωπι[]καιφυλοπιδικιτονοξε[. .]ε[
	]φν[]νηλιδαικνεμισγον [
5	]εμουποκα·κυνδεβαλοντες[
	]ερανημαλαδηρι[. .]θεντο	[
	]ονοιηδαριμασποι	[
	] . μωνυδατοτρεφελωτων·	[
	]κοσασφορευσιω	[
10	]φουαεροεντος	[
	] . λαδινεοντες	[
	]ταδαφονοι	β [
	]νολεμεσαιει	[
	] . α . βιοσοντως	[
15	] . . υραυτ . ν ·	[
	]φορε[.]ντες	[
	· .]κιω	[

Fr. 1 Col. i 1] . . , rubbed; traces of an upright descending well below the line, e.g. ρ, υ, followed by a dot in the position of the right-hand end of the cross-stroke of τ. Of μ only the left-hand apex. Of κ only the top and bottom of the upright. 2 Of]ε only a trace of the top. 3] . . , perhaps the right-hand part of the cross-stroke and the lower end of the stalk of τ. Of]κ only the upper end of the upper branch. 4 Above δ a heavy dot. Above the space between βα the lower part of a stroke descending from left, followed by a light dot (not certainly significant) and at an interval another dot. 5 Above ε a heavy dot. Above the space between βα the lower part of a stroke descending from left, followed by a light dot (not certainly significant) and at an interval another dot. 6] . . , the lower end of a stroke descending from left. 7 Of]φ only elements of the lower part. 8] . . , a dot level with the top of the letters. 9] . . , two dots on the base line, on a single fibre. Between α and β (of which only the bases) faint traces below the line. Of ε only the lower end. 10] . . , immediately before νρ the top of an upright; this is preceded by scattered dots at about the same level, for which I can suggest no combination. Between τ and ν the remains and spacing suggest ω. The stop may be casual ink. 11 The 'grave' is rather steep and in view of the general absence of accents may be a misinterpretation of the ink.

¹ As I am not sure that the remark has been made elsewhere, I may as well point out that the writing of the *trema* is in general the business of the original copyist of a manuscript. It may sometimes have been omitted in error and in that case supplied by another hand.

Fr. 1 Col. i 1 Διός αἰθέρ' ἐκ[άνειν or ἐκ[έθει. I have found no exact parallel to Διός αἰθήρ, the nearest being in the similar verse, ἤχη δ' ἀμφοτέρων ἕκαστ' αἰθέρα καὶ Διός ἀγίας, *Il.* xiii 837 (αἰδίας *τινες* schol. T). 2 μὲν μάρνη[αντ', -αεθ(αι). Cf. μάχης ἐπ' ἀρίστερα μάρνατο πάσης *Il.* xi 498. δημοτήτος by itself for μάχης e.g. *Il.* xii 248.

3 -ωι π[ολέμοι] καὶ φυλόπιδι στροπέε[κα]. Cf. πολέμοιο τε φυλόπιδος τε Hes. *Scut.* 23 and the regular πόλεμος (-ον) τε κακός (-ον) καὶ φίλοπις (-ιν) αἰνή (-ν) found both in Homer and Hesiod.

I have found no other example of the dative φυλόπιδι.

στροπέε is often applied to missiles and to labours. There are one or two rarer applications but I can adduce no other of application to fighting before Ap. Rhod. *Argon.* i 1052 στροπέετος . . . πολέμοιο, unless στροπέεσαν ἀστήν, *Od.* xi 383, is to count.

4 Νηλεΐδαιων. Descendants of Neleus are found in many places in the Greek world, Messenia, Attica, Ionia, and Southern Italy. I see nothing in this piece to locate those mentioned here. The Arimaspi, l. 7, can hardly be brought into relation with any known group.

5 ἔμμεγον. In view of the prevalence in the context of references to fighting, a phrase of the same kind as μείξαι χεῖρας τε μένος τε *Il.* xv 510, Κόλχοικων βίαν μείξαν Pind. *Pyth.* iv 212-13, μείξαντες ἀλλήλοισ' *Aræa* Alc. 329, is a fair guess.

6 πολέμου.

7 κύν δε βαλόντες: possibly intransitive as at *Il.* xv 562, perhaps more probably transitive with an object such as πόλεμον . . . καὶ δειρότητα *Il.* xii 181, or μύθος . . . ἔγχεα καὶ μένεα *Il.* iv 447 = viii 61.

8 δῆρην ἔθεντο *Il.* xvii 158, Euphor. 98, 3. ετυχερός in Homer often qualifies ἄρης, πόλεμος; κρατερὰ often ἑμίση, φίλοπις.

9 I can adduce no ethnic ending in -ωνοι except Βορείωνοι (Lycoph. *Alex.* 1253), an Italian people, who do not seem—since I understand hardly anything hereabouts, I cannot speak positively—to be suitable associates of the Ἀριμασποί, who live beyond the Scythians in the far north. I suppose it is more likely that -ωνοι is the end of an adjective qualifying a group which stands in some accepted relationship to the Arimaspi. I may as well add that I think it very improbable that the Issedones, though there are several variants of their name, including Ἰσσηδοί, could be recognized in -ωνοι.

10 ποτ[ημῶν] ὑδατοτρεφέων. ὑδατοτρεφής is recorded only at *Od.* xvii 208, of poplars, which grow by water not in it. But ὑδατοτρεφέωτος of a river would at first sight be taken to mean 'characterized by λωτοί that grow in water', that is, by water-lilies. This is not certain, however, since rivers are often qualified by the adjective formed from the flowers on their banks, and in that case, not water-lilies, but clover or one of the other plants called λωτός, may be meant.

11 ζέφου ἀερόεντος. Homeric and Hesiodic, mostly in the phrase ὑπό (ἀπό) ζ. η.

12 ἐπὶ νώ[τα] δαφνοῖσι suggested by *Il.* ii 308, *Hy. Hom.* xix 23.

13 νολεμέσ αιεί Homeric.

14 ὄτως in verse first in Euripides, see v. Wilamowitz-Moellendorf on *Herc. Fur.* 610.

Col. ii B 'Line 200' to right.

Fr. 2

] . . . [

] . . . π . . . [

]δεθηρασαμ[

]ερινარი . ασα . [

5]τακουραμας[

Fr. 2 1] . . , the lower part of an upright, perhaps hooked leftwards at the foot, followed by a headless upright descending far below the line. [. . .], ink on the line, resembling the right-hand side of the turn-up of ε. 2] . . . the lower part of an upright; the lower part of ε or ε; the lower

left- and right-hand ends of α or λ ... [, the upper and lower ends of a stroke descending from left to right; α or λ ; ink on the line, compatible with the right-hand base-angle of δ ; faint and scattered traces about the base-line 4 Between ι and α disjointed traces suggesting a triangular letter [, a dot level with the top of the letters and a curved stroke, descending from left, below and to right of it 5 Of ρ only the top of the loop Of μ only the tops

Fr. 2 4 If δ is to be recognized between ι and α , attention may be drawn to *νηρίδας: τὰς κοίλας πέτρας* in Hesychius and to the place-name *Νηρίε*, in Messenia (Steph. Byz.) and in Argolis (Paus. ii 38, 6).

Fr. 3

[.] [.]
] ι α [.] δ α . [.]
] π ε [.] ρ ρ η α [.]
] . [.] . ν τ ο [.] [.]
 5] α ρ ι ζ τ η ο ς μ ε γ α λ η τ ο ρ ο ς α [.]
] μ ι ρ ρ η π α λ ω κ ε φ α λ α ν [.]
] ο γ ε ι χ ε ν υ π ε ρ θ ε τ α ρ α [.]
] . α ι τ . ο τ ο μ α ι σ ι ν α [.]
] . . α ρ α τ ε φ α [.]
 10] . ν ε ι . . . ε [.]

Fr. 3 Rubbed; in some places the ink has entirely vanished, in others the letters are represented by scattered dots, which admit of various combinations

2 . [.] the upper left-hand arc of a circle, followed by the start of a stroke rising to right; the interval is unusually great, but only a narrow letter (of which there is no trace) could have stood in it 3] . traces level with the top of the letters Of π only the feet of the uprights [.] the lower end of a stroke well below the line; ρ acceptable 4] . [.] the lower part of an upright, followed by traces which could be combined as η but may represent two letters [.] . two dots which might represent a stroke descending from left to right, followed by a heavy dot level with the top of the letters perhaps representing ι [.] an upright 5 Of] α only the tip of the right-hand stroke 7 η might be taken for ν in different surroundings 8] . a dot about mid-letter Of τ only the left-hand part of the cross-stroke. The trace level with its right-hand end appears to be too distant to be itself the right-hand end 9] . scattered dots on either side of an upright with its foot hooked to right, but this hook and some other ink on the line may be what has run along a fibre 10] . perhaps the turn-up of c or ϵ After ι the ink is partly on the underlayer . . . , a comma-like sign near the line, perhaps to be combined with ι , perhaps with ink to its own right; ρ or ν ; perhaps the overhang of c or ϵ

Fr. 3 3 I cannot rule out *προπαρ* [.] , but neither can I verify it.

Fr. 4

	Col. i	(b)	Col. ii
		] ι α [.] δ α [ . ]	] π ε [.] ρ ρ η α [.]
		] . . ο ρ ρ τ α ι . [ . ]	] . . π ι δ α [.]
		] κ [.] . [.] ρ	τ ο ν [.]
(a)			
5	] κ ι α ι ε ι [.] ι α	] ε ν [.] ν α [.] . . . α [.]	. ρ . . [.]
	] . [ . ] ] η [ . ]	] κ ο ι μ [.]	. λ α ξ [.]
	] ε [ . ]	] . λ . υ γ [.] ε [.] ν	[.] π ι δ α [.]
10	] . τ ω	] υ ν	α μ μ α ι ε ι δ [.]
	] ν	] α θ β α ι	α ν τ [.] κ α ς [.]
15	] γ . .	] υ ς ε ν	α ν τ ι κ ρ υ δ [.]
	] ν τ α	] η ς α [.]	ρ η ξ ε [.]
20	] . ν ε ι . . . ε [ . ]	] . . α ρ α τ ε φ α [.]	κ [.] [.] δ ε [.]
		] . π ι δ α [.]	β α [.]
		] . . α ι τ . ο τ ο μ α ι σ ι ν α [.]	. [.]
		] . . α ρ α τ ε φ α [.]	[.]
		] . ν ε ι . . . ε [.]	χ [.]
			λ [.]
			ς [.]
			π [.]

Fr. 4 The level of (a) relatively to (b) is fixed by the cross-fibres. I am uncertain whether the interval between them is correctly inferred from the vertical fibres. The surface of (b) is rubbed and eaten, so that some letters have vanished and in many places are represented only by disjointed traces

Col. i 1] [.] the foot of an upright [.] . traces on the line of which the first two might represent only one letter (e.g. δ) and the third might be casual ink 2] . the lower part of a slightly convex upright, followed by a trace on the line, above and slightly to right of which is a thick dot with a downward projection from its lower right-hand side 3 Between] ϵ (of which only the middle of the back and the right-hand end of the cross-stroke) and π (of which the right-hand half is represented only by faint traces of the upright) a dot at mid-letter After α a damaged \circ perhaps likeliest. Beyond this scattered dots 4] . [.] perhaps the lower left-hand angle of α , followed by the lower end of the stalk and some of the right-hand part of the cross-stroke of τ] ρ much damaged and perhaps illusory 5] [.] the foot of an upright 6] [.] a slightly concave upright. No letter may be missing between this and the following [.] . . . , faint dots perhaps representing the top of a circle; the top of β , ρ , or less probably \circ ; a dot and at an interval a fainter dot level with the top of the letters; an upright and at an interval another upright 7] [.] ink suggesting the right-hand apex of μ , followed by part of a cross-stroke level with the top 8 Of μ [.] only

the lower part of the left-hand side 11], a dot on the line; there are preceding traces of ink below the line, but I think casual Between λ and υ a dot on the line For γ I cannot absolutely rule out ε Above the cancelled ε a dot; presumably it belongs to a substituted letter, not to the cancellation 12], a stroke resembling the left-hand arm of υ, with a trace below its lower end, but if υ the stalk would be abnormally short 16 The second letter (or third, if a narrow letter is lost in the gap before it) may be ρ, represented by the top of the loop. It is followed by two dots, level with the top of the letters, a considerable distance apart and perhaps representing two letters 17], a dot at mid-letter; ε acceptable 18], part of a stroke rising from left; υ one possibility

Col. ii 2 Blank space of ε. 2 letters, then the lower part of an upright descending below the line, with a trace to left of its upper end 3 Scattered traces. The count of letters is quite uncertain 5 , the upper part of a stroke rising from left; ω may be a possibility After ρ scattered dots, some very faint, of which a possible combination might be τα, though I am not sure that that accounts for all the ink 6 , the top of an upright], a dot off the line 7], the start of a stroke rising to right? 8 Of the first α only the apex 9 Of ε[only the top angle and the turn-up 10 Of δ only the right-hand side; it is followed by a forward-sloping stroke off the line, by no means suggesting α, though resembling part of the back 11], the foot of a stroke slightly below the line 12], the ink now suggests the right-hand side of β 14], α or possibly λ 19], the upper end of a stroke descending to right; υ acceptable

Fr. 4 Col. i 3 θ]επίδαεσ πῆρ may be thought of. I cannot rule it out, though I cannot in any way confirm it. It seems about the right length, but]επίδα admits of other possibilities, of which I mention θέσιδες· θυεία, θεοέβειαι Hesych. and ἐλεπίδαεσ Ap. Rhod. Argon. i 1266.

6 ἀμ]ηνῆνα κάρηνα does not seem out of the question, though κα is not the interpretation one would first think of for the faint traces before ρ and κάρηνα is the vocalization one would expect. But see fr. 5 i 1.

Col. ii 7 δc]πίδα seems to suit the context.
8 ἀμάει 'cuts down'.

Fr. 5

Col. i	Col. ii
] .σει εἰναποτ[ε]]μηc[]	ζ.[
] .[]μηκλυτοπευειν	δ. δι.[
]καηραφερου[] ·	αθαν[
] .ονεγ... λ... σεc[]	ζευσ. α[
5]ταστομαλευγαλειο	ζευc[
] .ολεμοιομαχεσθαι	α. οσοc[
]θουροναρηα	τωιπει[
]ναγριονεστι	μηκαι.[
] .τανθρωποιc	τονδα.[
10] .ρεν []	φοιβεκα[
] .[

Fr. 5 Col. i 1], perhaps υ represented by parts of the stalk and the lower part of the fork, but the fibres are disordered Between ι and ε perhaps κ represented by the upright and the upper tip of the upper branch Between τ and ε a stroke descending from left across the base-line not accounted for 2], an upright with the top hooked to left 4], rubbed; perhaps the

lower end of the diagonal and part of the right-hand upright of υ After γ the upper part of a stroke sloping slightly forward, a dot level with the top of the letters, the upper end of a stroke rising from left, and a dot on the line. I can find no plausible combination λευcσειc might be thought of, but the first ε has no turn-up at the foot and would have to be supposed to have lost all above the cross-stroke; the first c also has no turn-up. A better suggestion could be verified 8], on the line the end of a stroke coming from right 9], at mid-letter the lower end of a stroke descending from left 10], an upright

Col. ii 1], a dot on the line 2 Between δ and δ, if one letter, η, but the cross-stroke seems rather low for η (or ε) and perhaps αι should be preferred], a dot on the line 4 After c an oval on the line with a trace above; not ο, perhaps a damaged β 6 Between α and ο perhaps λi likeliest but μ (cf. Col. i 6) might be acceptable 8], a trace on the line 9], π acceptable but γ [not ruled out 11 Two cross-strokes as of τ

Fr. 5 Col. i 1 ἀπό τ[ε]]μηc is hardly to be avoided. I see no explanation but carelessness for η instead of the expected α. In fr. 4 i 6 κάρηνα (if there) might be accounted for by supposing that that fragment came from a non-Doricized piece. The same explanation could not hold of fr. 5, since the Doric α duly appears in Col. ii 6, whether ἀμος or ἄλιος is the correct decipherment.

2 κλυτοπεύειν occurs in Greek literature only at Il. xiv 149. Various guesses at its meaning are recorded in the Homeric scholia and Eustathius, in Apollonius, lex. Hom., and in Hesychius. I mention only that which accounts for the form κλυτοπεύειν found here, namely scholl. Β, Τ τινέε καλολογεῖν οἰονεῖ κλυτεπεύειν (B, -τοπ- Τ), Eustath. 1177 δηλοῖ κατά τοὺς παλαιούς . . . ἡ τὸ κλυτοπεύειν καὶ οἶον καλλολογεῖν καὶ κλυτοῖς ἔπεσιν ἐνδιατρίβειν . . .

3 ἤρα φέρειν without ἐπί once in Homer (Il. xiv 132). Not again till Ap. Rhod. Argon. iv 406? 5 seq. I am inclined to guess κατά στόμα λευγαλέοιο . . . πολέμοιο μάχεσθαι, based on a variety of Homeric phrases, πολέμοιο μέγα στόμα πευκεθανοῖο Il. x 8 (simm. Il. xiv 313, xx 359), πολέμοιο . . . λευγαλέοιο Il. xiii 97 (sim. Il. xiv 387).

But it might well be that λευγαλέοιο qualifies a preceding noun, not πολέμοιο, and that στόμα is used in the same sense as, for instance, at Od. v 441 ποταμοῖο κατά στόμα καλλήροιο or at Od. xxii 137 ἀργαλέον στόμα λαύρηc.

7 But for Callim. hy. iv 64 (nominative) θούρος, -ον, ἄρηc, -ηc, appear to be peculiar to the Iliad. Col. ii 9 seq. The vocative Φοῖβε suggests the likelihood of τὸν δ' ἀπ[αμειβομεν] . . .

Fr. 6

Col. i	Col. ii
]ειπεν	ορ[
]γιστος	εc[
] .	[
]αδ[].[

Fr. 6 Col. ii 1 Of ρ[only the stalk

Fr. 7

] .ε
]σαc
]

5] .[

f

Fr 7 1], the right-hand end of a cross-stroke level with the top of ε 5 The second letter now looks like the apex of λ, but μ, ν may be alternative possibilities. It is preceded by a trace, apparently of a cross-stroke, level with its top

Fr. 8

· · ·
]α [
].ομφα.[
].νακορνιός
]γακορητοσαῦτας·
 5]αϛ...[ομλου
]τξ c. 6 letters οντο
] c. 8 letters νωι·
]φηϊανακτι·
]αργοςπασσον

Fr. 8 Ll. 5-7 so much affected by damp that in places the ink has almost completely vanished.

To the right of the column so great an extent of unwritten papyrus as to suggest that this is the end of the roll

2], perhaps the overhang of ε [., I am not sure that there is any trace of a letter after α; if so, not ε, perhaps ν 3], a dot well below the line Of ν only the upper part of the right-hand branch 5 ...[, scattered traces; the third might be a triangular letter, before which is the upper part of a slightly concave stroke φ not verifiable 6 seq. Little or nothing remains of the ink

Fr. 8 3 Φα]ρνάκου νίος is compatible with the remaining ink and I can think of no more likely alternative. If the satrap Pharnabazus is meant, the references to fighting might relate to the engagements between Spartans and Athenians allied with Persians round about 400 B.C. I cannot guess how likely this is. Pharnakes is not a rare name in Persia and in Pontus, and there is no certainty that it is to be recognized here.

4 ἀκόρητος ἀντής: three times in the *Scut.* (later than l. 56), presumably after the single Homeric instance, *Il.* xiii 621 (though similar locutions are found xx 2, xii 335).

5 δ[.]' ὀμλου seems acceptable, but I cannot pretend to verify it.

8]φῆι. Not many proper names end in -φεύς (*Κηφεύς*, *Ορφεύς*), and names in -εύς are apt to attach to legendary not historical figures. This consideration does not much favour the suggestion made on l. 3, though it may not be fatal to it.

2525. EUPHORION

The text of Euphorion (the authorship guaranteed by an ancient quotation) is on the front of a piece of a roll, of which the back has been used for the entry of scholia minora on *Il.* ii. A guess can be made about the subject of the first column, but not enough survives to make even a correct guess of much value.

The writing is a rather mannered upright uncial of medium size assignable, I suppose, to the second century. There are no lection signs.

The scholia on the back, which are upside down and run in the opposite direction, are written in a coarse medium-sized uncial, also apparently falling within the second century. The first column, of which the lemmata are mostly lost, relates to *Il.* ii 201-18.

Col. i

Col. ii

	· · ·	
	]εριτρονηπολεμ[
	]υλογενεεσσιτε.[
	]νοςων[.]περιρητη[
	]χοτεμεγαδειμη[
5	]γαλιςδεδαηκοτ[
	]αιβροκ[].ζακ [
	]νοωια.[]τονηον·	μ[
	]ταφωιδ[]πρω	τ.β[
	]ννιδαφ[]αντο	απ[
10	]ονπαρ[]	5 μo[
	] .[.] .[.]	αιρα[
	]πολυλλιτεσευδετισωω	γαιη[
	]υχατεουα	εγκ[
	] .[.] ]μιννηιονολμ.υ	αρτ[
		αξιo[

Col. i 2 seq. Euphor. fr. 63 P 6], on the line the foot of an upright and the end of a stroke descending from left 7], the lower part of an upright 8 Of τ no trace left of the left-hand part of the bar, but I think γ less likely 10], the middle part of a stroke descending from left 11 Stripped except for the serif of an upright on the line and, 2-3 letters to right, the lower end of an upright, as of φ, well below it 12 Of π only the upper part of the right-hand upright 13], the upper part of an upright χ though there are traces in the position of the upper arm, if λ were required, I am not sure it might not be read 14 Presumably μου, but of ο only the left-hand side and that uncommonly flat

Col. ii 2 Before ρ (of which only the tail) an upright descending from the right-hand end of the bar of τ and curving strongly to right; I should prefer πρ[but that the cross-bar of π would project inordinately far to left

Col. i 1 I suppose: The leaders of the Achaeans, when they were fighting around Troy, π]ερ Τροίη πολέμ[ζον (used to come at night to consult Nestor).

2 seq. πολλάκι οἱ κλισίαι Πυλογενέεσι τε νηυσίν | ἐννήχιοι πύλωνο νόων ἀπερ ἰητήρος is quoted in schol. T on *Il.* xi 18, with the errors Πυληγ- (a v.l. found in other places, but indefensible), πίν-, and νόωσι.

The combination of οἱ with a genitive is the same as found in Euphor. fr. 44 P, 2 seqq., which I do not doubt should be written: καὶ οἱ πῆχεσ ἀκροῦ ὑπερφαίνοντο ταθέντες | ἀχρεΐασπαίροντος ἄλoς Δολοπιόνδαο | δυστήρου. (The dative in the line quoted in schol. Pind. *Neim.* iii 38 στῆλαί τ' Αἰγαίωνοσ ἀλόσ μεδέοντι γίγαντοσ is presumably not comparable.)

3 seq. For consecutive σπονδείζοντες in Euphorion see on 2526 B 3 10 seq.

4 ὄτε μέγα for this metrical effect in Euphorion see on 2526B 2 4.
 δειμη[can only be some form of the aorist of δειμαίνω, a tense not attested when LSJ was completed but occurring in another piece of Euphorion, PSI 1390 fr. C 1 14.

5 The likeliest articulation is ἄλις δεδαηκότ[.
 7 seqq. Argynnus (a great-great-grandson of Sisyphus) was a beautiful young man in the habit of swimming in the Cephissus, where he was seen by Agamemnon, who fell in love with him. Argynnus ended by drowning and Agamemnon buried him and put up a shrine to Aphrodite called Argynnis.

This story was told, according to Clement of Alexandria, *Prōtrept.* 38, 2, by Phanocles. There is no record of its mention by Euphorion. But it does not seem improbable that a reference to it should be recognized in these lines. The presence of Agamemnon might be implied by *Il.* 1-3. Ἰονηον might well correspond to νεών . . . ἵστασθαι in Clement (and εἶσατο καὶ ἱερὸν in Athen. 603d, where also there is an account of the matter); τὰ φῶς δ' [ἐπι Κύπριν] would correspond to θάψας . . . ἱερὸν αὐτόθι Ἀφροδίτης in Athenaeus (less distinctly Ἀφροδίτης . . . ἐπ' Ἀργύννῳ in Clement); Ἀργυ]νίδα φημίξ]αντο το ἀφ' οὐ Ἀργυ]νίδα τὴν Ἀφροδίτην ἐτίμησε¹ in Steph. Byz. [Ἀργύννον] and Ἀφροδίτης Ἀργυ]νίδος in Athenaeus.

Though these speculations cannot be verified, it should be added that Μινυήιον, if taken as 'Orchomenian', and ὀλμου, if taken as *Ὀλμου, 'of Olmus', son of Sisyphus and eponym of the Boeotian village of Olmones, indicate the same geographical neighbourhood.

9 Ἀχιλέα φημίξαντο Euphor. fr. 57 P.

12 πολύλλιτε, σεῦ δέ τις, οἶω, . . . πολύλλιτε, σεῖο δέ . . . Callim. *h. Apoll.* 80.

13 I can suggest no convincing articulation. χατέουσα naturally occurs first to the mind, but there is no possibility of reading the letter before υχ as ο.

14 Μινυήιον: Μινυέιος (Μινυήιος) is constantly found as a qualification of the Boeotian Orchomenos, e.g. *Il.* ii 511, *Od.* xi 284, Hes. fr. 144, 4 *Rz.*², Thuc. iv 76.

*Ὀλμος (whose name also appears as Ἄλμος, Paus. ix 34, 10 and 36, 3 seq., and 'Ὀλμειός schol. *Theog.* 5) was the father, schol. *B Il.* ii 511, or grandfather, Paus. ix 36, 3 seq. of Minyas, and grandfather or great-grandfather, *ibid.*, of Orchomenus.

2526. EUPHORION ?

The following collection of fragments was, I think, certainly written by a single copyist, but not all the scraps were found in the same part of the site and there are variations, some considerable, in the writing, so that it cannot be assumed that all come from one and the same manuscript or even, though the contents appear, were recognizable, to be of the same kind, from the work of one and the same author. The case for their attribution, at least in part, to Euphorion is not strong. It depends almost entirely on the hypothesis that the reference to the Phlegyae in B fr. 3, 11 is what Servius alluded to in his note on *Aen.* vi 618. There are some slightly corroborative considerations: a metrical peculiarity, B fr. 2, 4; some coincidences of vocabulary, A fr. 7 (a) 3, B fr. 2, 2, 4, 8, and 11?, fr. 3, 5, fr. 9, 4; the *ennoi* B fr. 3, 12 seqq. But there is nothing in these uniquely characteristic of Euphorion, and it is strange that in the remains of so many verses not one coincidence with an attested verse should have appeared.

The hand is a medium-sized upright rather mannered uncial which I suppose may be assigned to the early part of the second century. The lection signs appear to be due to the same writer as the text, the marginalia *prima facie* to another.

¹ "ἐτίμησαν citat Leopardus" Meineke.

The pieces grouped under B are fairly uniform in the size and spread of the writing and are on papyrus which has turned a darkish brown. Those grouped under A are mostly on brighter papyrus and, except for A frs. 15, 16 (which resemble the B group) and A fr. 17, 18 (which are ends of lines and considerably reduced in size), the letters are rather more closely spaced. In C the script is slightly larger than in the B group and has a differently formed ξ and υ from all the others.

		A		
	Fr. 1		Fr. 2	
		]ικινυπ[		]τον[
		]αυτάρρηστ[		]ρων[
		]δαμνονον[		]ευνι[
		]βοιωτανε[		]ων[
5		]τοικνογκε[	5] [
		]άνδιχαδεκ[] [
		]ξυναπελει[		]ων [
		]ιταπιτυκ[
		]ιαδ'έσαντ[
10		]υ[

Fr. 2 4], the lower part of an upright, descending well below the line; to judge by the spacing, ρ rather than φ

Fr. 1 1], the bottom left-hand arc of a circle
 2], a dot off the line. In the inter-linear space above it the left-hand end of a cross-stroke
 8], the top of a circle

Fr. 1 1 Perhaps το]κιν υπ-ο[or -ε[, cf. l. 5 and Callim. fr. 671.

2 αυτάρρης: τότε αυτάρρης ἢ μάντις λέγεται, όταν μὴ ἤβουλομένου] τινός, περι ὄτου ἦκει μαντευόμενος, ἀπαντοματίσει (the sense requires something like μήπω λέξαντος) schol. Pind. *Pyth.* iv 107a. Of the Delphic tripod Callim. fr. 671.

7 [. If the trace above the line was a mark of length, the ink below it should be recognizable as one of the δίχρονα. υ seems to be ruled out, but I cannot choose between α and ι.
 8 ε]ίτα.

Fr. 3

. . .
]ca[
].ap[
]oc·oδε[
].ραδιω[
 5]ησεβ.[
].τεπι.[
]γαϊανφ.[
]κεσοδο[
]θοσει[
 10]ωρειαν[
]ελιγγ[
]αυήγγ[
].ατιζε[
 . . .

Fr. 3 2], on the line the right-hand arc of a small circle; above it a dot level with the top of the letters 4], a trace near the line, compatible with the edge of the right-hand loop of φ 5], the right-hand part of a cross-stroke as of γ], slightly above the general level the upper end of a stroke descending to right 6], the top and bottom of an upright?], ε or the left-hand part of θ 7], a dot level with the top of the letters 13], traces compatible with the right-hand loop of φ

Fr. 3 10 If from one word, the possibilities seem to be ἀερ], πρυμν], or ὑπ], or the proper noun Ἀνεμ]άρειαν[.

11 I should guess μ]ελιγγ]ενε·, i.e. a case of μελιγενής. This word, apparently constructed out of Hes. Erg. 143 seqq. γένος μερόπων ἀνθρώπων | χάλκειον ποιησ' . . . | ἐκ μελιᾶν, was hitherto recorded only at Ap. Rhod. Argon. iv 1641 seq. χαλκείης μελιγενέων ἀνθρώπων | ῥίζης λοιπὸν ἔδοντα.

Fr. 4

. . .
]να.[
]ηθει.[
]σο[
 . . .

Fr. 4 2 Of η only the right-hand upright], a dot off the line 3 Of ζ only the overhang

Fr. 5 (a)

. . .
]δρϵ[
].φ.[
 . . .

Fr. 5 (a) 2], a trace on the line], the middle left-hand side of a circle

Fr. 5 (b)

. . .
].ν.[
]..[
 . . .

Fr. 5 (b) This scrap should perhaps be attached immediately below the preceding so that the second upright of ν stands below the upright of φ 1], the right-hand arc of a circle], perhaps the middle of the left-hand side of ε, but the cross-stroke anomalously short 2], a thick dot, perhaps not the top of a letter but a stop], a slightly convex stroke at a higher level

Fr. 6

. . .
].....[
]ατρος.[
]γκτος̄εν[
]ιο·κακ[
 5]σκεραμ[
 . . .

Fr. 6 1 The lower right-hand arc of a circle, the foot of an upright, a short arc from the lower right-hand side of a circle, the lower half of λ or χ, the base of a circle 2], ε or θ

Fr. 6 3 οῦ(τωσ): similarly at fr. A 10, 13. 'So (my exemplar)', but I do not see to what peculiarity the copyist calls attention. οῦ(τωσ) ἦν is a more frequently found form of this note, often accompanied by a specification of source.

Fr. 7 (a)
]στεροιζυδ[
], οσσαμενη[
], ενστύξαιτ.[
]ουνόμονι[
 5] .

Fr. 7 (b)

. . .
], c. [.] επτ[
], τοθιδη[
]μπικα[
 . . .

Fr. 7 (a) (b) I believe (b) follows immediately on (a), as shown in the facsimile, but the vertical fibres are damaged, so that I cannot be sure

(a) 2],, perhaps the foot of the second upright of ν 3],, a dot on the line], an upright; η or ε 5 Part of a cross-stroke as of τ

(b) 1],, the lower end of a stroke descending from left If (a) and (b) join there will be two letters lost between τ and the doubtful letter in (a) 5 2],, an upright 3 ν rubbed but not doubtful Of α only the top and bottom of the left-hand stroke

Fr. 7 (a) 1 υδ[. As it would hardly have been considered necessary to aspirate υδωρ, I suppose some part of υδέω is to be recognized. On the uses and previous occurrences of this word v. Pfeiffer on Callim. fr. 371-2.

2 δ]νοσσαμένη[acceptable.

3 στύξαι causative in Homer (*Od.* xi 502), in place of the second aorist in Hellenistic verse, e.g. *Ap. Rhod. Argon.* iv 512, Euphorion PSI 1390 C ii 10.

4 Prima facie νόμον to exclude νομόν, but possibly β]ουνόμον 'of grazing cattle', as at *Soph. O.T.* 26, is to be recognized.

Fr. 8

. . .
], οτ.[
]νκελε[
]πων[
]α...[
 5]αλ.[
].[
 . . .

Fr. 9

. . .
], ε. α.[
]αιει.[
]νρου[
]όρφ[
 5], ν.[
 . . .

Fr. 8 Rubbed

1],, a dot on the line, followed by the lower part of an upright; π or two letters],, the lower left-hand arc of a circle 2 Of λ only the feet 4 The letter after α is represented by a dot, level with the top of the letters, and a dot diagonally opposite to right on the line, not necessarily part of the same stroke; the next is a triangular letter represented by the tip and lower end of the right-hand stroke; the last is represented by the upper left-hand arc of a circle and a faint dot well below the line 5],, a dot on the line 6 The top of a stroke descending to right

Fr. 9 1 Before α γ or τ, after α the lower left-hand arc of a circle 2],, the lower left-hand arc of a circle 4 Of φ only the middle of the left-hand loop 5],, a very short arc of the upper right-hand side of a circle],, perhaps the left-hand base angle of δ

Fr. 10

. . .
], α.[
], ιδεδ[.] .[
]ωνθέονωμι[
]ραιδεθαλασση[
 5]αίενρηνη [
], λαγεοκνυτσο[
]εδρακεπαπ[
]αλεγουσα [
], c. [.] . υδωρ [
 10], αιρικιν[
], . [.] ενυ[
], να[
], ηςεξ[
], γέην [
 15], μηλοις[
], ντ[.] .[
 . . .

Fr. 11

. . .
], [.
]ρα, ε[
]ιαν.[
] [

Fr. 11 1 The hook to right of an upright descending well below the line 2 After α the foot of an upright. ε ruled out by the spacing 3],, ε or θ

Fr. 10 1],, near the line the end of a stroke from left α is badly made but, I think, not δ],, the foot of an upright, serified to left, with faint traces to right 2],, the base of a circle],, the foot of an upright 6],, the right-hand end of a cross-stroke touching the apex of λ 9],, the upper left-hand arc of a circle; if ω, no whole letter missing between this and the next, represented by the top of a circle Before ε on the line the turn-up of a stroke from left 10],, the top and bottom of a stroke descending from left α damaged but not, I think, δ 11],, traces compatible with the top of the loop of ρ, followed by a dot at the same level Of ρ only the lower part. κ might be possible 12],, the lower end of a stroke descending from left 14 If χ is right,]ν appears necessary. But I am not sure that]τ (with the left-hand part of the cross-stroke bent downwards in an unusual way) is not meant 15 Of ε[only a short arc from the upper

left-hand side. \circ equally possible 16], the middle part of a slightly convex upright with a trace to left], a dot, level with the top of the letters, with a trace below it on the line

Fr. 10 3 $\theta\acute{\epsilon}\omicron\nu$. Since there is a mention of the sea in the next verse, it may be remarked that 'they were running' would apply, among other things, to ships and sailors.

5 'Ρήνη νῆκος μικρά πλησίον Δήλου. Other forms found are 'Ρήν -εα, -αια, 'Ρην -ίς, -ία.

6 Presumably εν- or πολυ-]γαλακός κντίσο[ο. Aristot. *Hist. An.* 522 27 ποιεῖ πολὺ (sc. γάλα) . . . κντίσος καὶ δροβοί; schol. Nicand. *Theor.* 617 Ἀμφίλοχος ἐν τῶι περὶ κντίσου φυτὸν φησὶν ὠφέλιμον εἶναι τοῖς θρέμμασιν ὅτι πλῆθος γάλακτος ποιεῖ. The verse of Nicander, κντίσόν τε καὶ εὐγαλάεας τιθυμάλλους, has the epithet transferred from the fodder-plant to spurge, which themselves produce an acrid milk-like sap.

7 I suppose, παπτ[αίνουσα or the like.

13 οὐ(τωσ): cf. fr. A 6, 3.

Fr. 12

. . .
]νι.[
]έην.[
]ενδεμ[
]εααθυπο[
5]ήκινανα.[
]μήριγγεε.[
]σοιο·κελα[
]ωνησειϋ[
]ιήσι[

Fr. 12 1 Of ε only the foot, but inferred from the spacing. It is followed by the foot of an upright and this by a dot off the line 2], γ or π 5], ο or ε 6], the foot of an upright serifed to left 9], a flat stroke, level with the top of the letters, dipping at both ends; I suppose a badly made circular letter

Fr. 12 6 ε]μήριγγεε a word, variously interpreted (v. Hesych. in *μήριγγε*, *μηριγέ*, *μηριγγεε*, schol. Lycophr. 37, schol. Nicand. *Theor.* 557, Pollux ii 22), used by Hellenistic and later poets for 'tresses of hair'. Nonnus has the compounds *βαθυσμήριγγος* (*ἰθέρης*) and *εὐσμήριγγος* (*Ἰουδ*) *Dion.* i 528, xi 388.

Fr. 14

(a) (b)
· . . · . .
]νι.[], λ[] . . [] . []
]αχ.[]αεμελλ.[

Fr. 13

. . .
]κ[
]ηκε.[
· η'
]οι[
]ότε[
5] . . [] . []

Fr. 13 2], the lower part of an upright 3], two dots suiting the right-hand ends of the upper and lower arms of κ 4 ' does not account for all the ink; perhaps ' or † as well should be recognized 5], γ or π

Fr. 14 The relative level of (a) to (b) is fixed, the interval indeterminable

1], the left-hand arc of a circle], α or λ 2 After χ a hook open to right, on the line], the lower left-hand arc of a circle

Fr. 15

. . .
] . . []
] . η . [] . []
]ατοκναοχαιτη · [
]μυρμιδονεσσιν [
5]μισεπηλειωνος · ε[
]έισατοκουρη · [
]νήθενεταίροι [
] . ρεεοντο · δωμ[
]εργάτεχρύσης[
10]ε · [

Fr. 15 1 On the line the flat end of a stroke from left and the curled end of a stroke going to right 2 To left of η a trace slightly below the line, to right of η the foot of an upright slightly off the line], the lower part of an upright descending far below the line 3 Of α only the extreme lower end of the right-hand stroke 8], a dot level with the top of the letters

Fr. 15 3 If *Κναοχάιτη*, no doubt Poseidon is meant, if *κναοχάιτη*, the reference might be to Hades (*Hom. h. Dem.* 347), or the horse Arion (*Thebais* fr. 4), or any horse (*Il.* xx 224), as well as Poseidon.

5 *Πηλείων* for Achilles hitherto only Homeric.

6 *εἰσατο* sc. *ἀγαμα*, *βωμόν*, *νηόν*, or the like.

The possibility *Διός* . . . *κούρη* is to be borne in mind.

7 Perhaps *Αἰμο]νήθεν εταίροι*. This would apply to the *Μυρμιδόνες* of l. 4, but equally well to the Argonauts, 'followers' of Jason.

8 *εεεοντο* is acceptable.

9 *εργα* is probable. *εργά τε* is the accentuation prescribed by ancient doctrine (Chandler §§ 965 seq.).

Χρύσης is multifariously ambiguous. A figure who might have had a mention in the *Φιλοκτήτης* of Euphorion is that Chryse (perhaps equated with Athena, l. 6?) to whom Jason ('not Achilles') set up an altar in Lemnos on his way to Colchis (*Dosiadas*, *Βωμός*, Philostr. *Imagg.* 17).

Fr. 16

]ηcάδ[
].α.].

Fr. 16 i Of δ only parts of the left-hand side 2], the hooked-up lower end of a stroke descending from left], a cross-stroke level with the top of the letters and a dot on the line below its left-hand end; ζ or ξ

Fr. 17

] []
]. []
].η. []

Fr. 17 i The right-hand arc of a circle with a projection at its upper end 2], the lower end of a stroke descending from left, e.g. λ], the left-hand arc of a circle

Fr. 18

] . []
]ξαι []

Fr. 18 i The lower end of a stroke descending well below the line

Fr. 19

] []
] . []
].εκκολλοι []
]ν . []
5]c . []
] []
]α. []

Fr. 19 3], a thin convex stroke, perhaps a damaged c marg.], a dot below the line 7], the left-hand arc of a circle

	B	
	Fr. 1	
	Col. i	Col. ii
] []	[]
	]ντεc []	[]
	]η	[]
	] .δiεc	[]
5] []	[]
	] . [ ]ν	[]μ'ε[]
	]δε . αντοc	]αργηc[]
	] .	]ωc []
	] .ην	c . . []
] []	[]
] []	[]

Fr. 1 Apparently the bottom of a column

Col. i 4], traces of the top and bottom of an upright 6], the upper part of a circle. I am not sure whether or not there is room for ι between this letter and ν 7 It is not certain that any letter is missing between ε and α, though there is a tiny trace between them that can belong to neither 9], the top of an upright

Col. ii 9 I cannot account for the ink after c: a short stroke, rising to right, at mid-letter, followed by the top of a low upright. The next two letters are represented only by dots level with the top of the letters

Col. ii Between ll. 8-9 the stichometrical indication 'L. 1200'.

Fr. 2

	]αονίο []οπερανης βοι [ ] . [ ]	]Αονίο []ο περαίης
	]κροκαλαϊκύποκιμανθεισα . [ ]	]κροκάλαϊc ὕπο κιμανθείσα
	]σανηλυθειηλαντοιο· ληλαντον . [ ]	]σανήλυθε Ληλάντοιο
	] . οπο [] . ναλιτειχέακόμβηςc . [ ]	] . ο πόλ []ν ἀλιτειχέα Κόμβης
5	] . ανεπ . ιτετρο . εφυκος . []	μέ]λαν περιτέτροφε φύκος
	]c . νοτερηδανεκηκειαλμη . [ ]	]c . νοτερή δ' ἀνεκίηκιν ἀλμη
	]cβρεκτωντε . μαων . [ ]	]c βρεκτῶν τε κομάων
	]ολυνείκεοσαιθ []υccηιcιν . προγ	π]ολυνείκεοc αἰθύccηιcιν
	] . αccογειηδιο [] . υccον . []	θα]λαccογειη Διο []νύccου
10	]αταρι . λάβεβή [ ] [ ] . [ ]	]ατα ρίγηλά βεβή []
	] . ατηιc [ ] . [ ]	] . ατηιc []
	] . κρα [ ]	] . κρα []
	]άν [ ]	]άν []

Fr. 2 2 There is ink, including some interlinear, not accounted for between αι, but ηι was not written 4], a slightly arched stroke level with the top of the letters 5 Of]λ only the extreme lower end of the right-hand stroke 8 There appears room for more than θ before ν 9 Of]λ only the lower end of the right-hand stroke 11], perhaps the end of the upper arm of κ 12], a slightly concave stroke about level with the top of the letters

Fr. 2 The first seven verses seem to refer to someone (a woman?) drowned in the sea between Boeotia and Euboea and washed up near Chalcis. The drowning of Iphimachus, described by Euphorion in his Φιλοκτήτης (fr. 44 P). I suppose occurred near Lemnos. Euphorion is also credited with a Ηείοδοc (Suid. in Εύφοριών). Hesiod's body is said (perhaps only by a confusion between different countries called Locris) to have been for some time in the sea between Locris and Euboea, but no account makes it come ashore in Euboea. Argynnus (who may have been mentioned in 2525) was drowned in the Cephissus, so that his body cannot have entered the sea.

1 I have found no other instance of *Μονίος* with two endings so that, although *Μονίος* *περαίης* might naturally be construed together, it should be borne in mind that *Μονίος* may qualify another noun in the lost part of the verse.

There is an ambiguity in the use of *περαία*. 'The Boeotian *περαία*' may mean 'the coast (of Euboea) opposite Boeotia' or 'the coast of Boeotia opposite (Euboea)'. Contrast, for example, Hdt. viii 44 *ὡς ἐγένοντο κατὰ Χαλκίδα . . . ἀποβάντες ἐς τὴν περαιήν τῆς Βοιωτῆς χώρας* with Strab. 596 *μικρὸν δὲ προελθοῦσαν . . . ἐστὶ τὸ Ἀχαιοῖον ἢ δὴ τῆς Τενεδίων περαιᾶς ὑπάρχον*.

The schol. presumably does no more than explain *Μονίος* (as at Callim. fr. 2ⁿ 30) *Βοιωτίου*. See Pfeiffer's note on Callim. fr. 572.

2 seq. For consecutive *σπονδαῖζοντες* in Euphorion see on B fr. 3, 10 seq.

2 *κροκάλας*: 'Ἰκάριον ῥήσσει κύμα περὶ κροκάλας' Euphor. fr. 141. Perhaps *πολυκροκάλοιο* at 2219 fr. 3, 14 (Euphorion). 'Tossed by the waves (. . . lay) covered by shingle'?

3 Schol. *Λιγάντων*: *ἔστι δὲ ὄρος καὶ πόλις*. This information is to be rejected. The Lelantine plain (mentioned first Hom. *h. Apoll.* 220 *ἐπὶ Ἀηλάντων πεδίοις*; other forms of the name are *Ἀηλάντων οἰνόπεδον* Theog. 892, *πεδίων Ἀηλάντων* Callim. *hy.* iv 289) lay behind Chalcis (Strab. 447).

4 *πόλιν ἄλιτειχέα*. For this metrical quirk in Euphorion, cf. Euphor. fr. 9, 9 ex conj.; 2219 fr. 3, 21; 2525 4; PSI 1390 C i 18, i 23, ii 36.

ἀλιτειχής only here.

πόλιν . . . Κόμβης. Chalcis, cf. Steph. Byz. in *Χαλκίς* and Eustath. 279, 7: Chalcis was named after Kombe, also called Chalcis, daughter of Asopus. (There appears to be a reference to the equivalence in 2085 fr. 1 i, a commentary on Euphorion?)

5 *περιτέτροφε*. The verb properly relates to liquids, 'curdle' or 'congeal', e.g. *πολλὴ δὲ περὶ χροῦ τέτροφεν ἄλμη* *Od.* xxiii 237.

6 *ἀνεκήμεν* 'came oozing out', perhaps from 'the soaked hair' in 1. 7, but *Od.* v 455 seq. *θάλασσα δὲ κήκιε πολλή | ἂν εἶναι τε ρινάς τε* suggests another possibility.

7 *βρεκτός* hitherto only in *Hērriatvica*.

8 I do not follow the tenor clearly enough to dismiss the name *Πολυνείκης*, but I suspect that *πολυνείκης* is here an adjective of the same sort as (in Euphorion) *ἀτρέα δῆμον, χεῖρ' ἰπποδάμειαν* fr. 125-6, *εἰρήνην πολύβοιαν* PSI 1390 C ii 4.

αἰθύσκειαι 'flap' (trans.) or 'flicker' (intrans.); *αἰθύσκειν* found in all kinds of writer, and in Euphorion at PSI 1390 C i 23.

9 *θαλασσογενής* hitherto only in Arcestratus (fr. 56, 7, of shellfish).

διονύσου see next note.

11 Perhaps *δεκάτηρι* with a variant *δεκάδεσσι*. *δεκάσσι*, paraphrased as *τάξσει*, is found at 2219 fr. 8, 18 (Euphor. fr. 18) and there, too, Dionysus occurred in the context. The only relevance I can find for *δεκάτηρι* is in the mysterious entry in Hesychius *δεκάτα*: *τάξις, ἀθροισμα, καὶ ἡ τῶν ἡ' (or κ') ἀρμάτων τάξις*.

Fr. 3

	.ε. .[		.ε. .[
	]εὐθυδικοικισπο[		]εὐθυδικοικισ πο[
	]ν·τοιριμινεκαρτυ[		]ν· τοιοί μιν ἔκαρτυ[ν
	]αρισται·ιοθεοφρος[]·αλεγο[		]Αρισταιοιο θεοφρος[ύνη]ς ἀλεγο[
5	]εδυφαλεωικνικαρφεταημερις[.]λη[		]ε δυφαλέωι Κυνὶ κάρφεται ἡμερις [ύ]λη[
	]ωνκαιγογνατ'ανα·δέα,σειρανονται[		]ων καὶ γούνατ' ἀναρδέα σειραίνονται,
	]αφραζοντακαματώδεοσαστεραμαιρη[		]α φράζονται καματώδεος ἀτέρα Μαίρη[ς
	]·αι·δηγάρ·[.]·ο[.]·νεταιηδονηνης· [		]·αι· δὴ γάρ· [.]·το [εί]νεται ἡδ' ὄνηνης·
	]εισων·[]τοδευτελαθημι· [		]εις ὄνηνης[ων, εἶνα]το δ' εὔτε λάθημι·
10	]να·φ·τερ·[]·οσιληκοιτε [		]ναμφοτερα[]·μοσ ἰλήκοιτε
	]φλεγμησιενανδ·αεινευθηε[.]·σα·[		]Φλεγμήσι ἐν ἀνδράων ἐνθηε[ί]·σα·
	]·οικαιπειταφιλεμηγραιμε . . . δε·[		]·οι καὶ ἔπειτα φίλε μνηγαίμεθ' ἀριδέ,
	]παρπεπιθοντεςκοσιχαρι·ησιονειη [		]παρπεπιθόντες, ὅ σοι χαριτήσιον εἴη
	]μειλιχηρσανπερι·μ[.]·αφαιη·[		]μειλιχίης, ἧς ἂν περι·μ[.]·αφαιη·

Fr. 3 1 . . [, the forked foot of an upright, followed by a stroke rising to right from below the line 4 Of]ε only a short arc of the turn-up 6 ρ represented only by the top of the upright 8]·, the right-hand end of a cross-stroke, as of γ 10 See comm. 12]·, the right-hand end of a cross-stroke as of γ 14 Between ε and μ a triangular letter, but not the α of this hand]·, a trace of the middle of a stroke of which the foot was hooked to right After η a thick dot on the line, perhaps a stop

Fr. 3 Apparently the conclusion of a piece addressed to a poet, contemporary with the writer, possibly, to judge by the Cean matter in it, a Cean poet. Callimachus gives as the source of his information about the same matter 'old Xenomedes' (fr. 75, 54), who, it is to be inferred from Dionysius of Halicarnassus *Thuc.* 5, was a prose writer of the 5th century B.C.

3 *ἐκαρτύγαντο*.

4 seq. For the connexion of Aristaeus with the dog-star see Ap. Rhod. *Argon.* ii 506 seqq. c. scholl., Callim. fr. 75, 32 seqq., et al.

4 I suppose *ἀλέγοιντες*. *θεοφροσύνη* occurs nowhere else except in Hesychius, where it is explained as *αἰ περὶ τὸ θεῖον διατριβαί· καὶ οὐ μαντεία! μαντεία* are *θεοπροπία*, cf. Ap. Rhod. *Argon.* ii 512 (and often).

5 'When' is to be supplied.

δυφαλέωι Κυνὶ 'by the thirsty Dogstar', for 'the parching'. Cf. fr. A 10, 6 -]γαγάεος κυτίσ[ω 'producing a (good) yield of milk' in cattle.

κάρφεται Euphor. fr. 50 *ὡς πυρὶ καρφόμενα*.

ἡμερις ὤλη. Presumably cultivated trees in general are meant. But elsewhere the adjective has only two endings and *ἡμερις* is used as a noun (vine, Hom. *Od.* v 69, et al.; oak, Theophr. *Hist. Plant.* iii 8). On Hesych. *ἡμερος ὤλη· ἡ λεπτόφυλλος δρυς* Schmidt quotes from one of his Cyrilus manuscripts *ἡμερις· ἀμπελος ἢ ἐλαία καὶ πάσα ἡμερος ὤλη οὕτω καλεῖται*.

6 The general sense I take to be *ἀνθρώπων* but the precise word chosen will depend on the available space, which I cannot estimate for certain. *αἰζήων, ἡθέων* are obvious alternatives, and, if the

Ceans are specified, *ἔναερέων*. If this supplement is right in principle, compare for the *hyperbaton* of καὶ Callim. fr. 1, 15 and Pfeiffer's parallels.

ἀναρδέα 'unwatered', deprived of moisture. The word is unrecorded and may have been suggested by *Il.* xxi 346 seq. *νεοαρδέ* 'άλων' . . . ἀγξηράνη. A variant *νεοαδέα* is mentioned in Apollon. *Lex. Hom.* and Hesych., and *ἀναδέα* 'weakly, wizened', which is recorded, would have suited this place well enough, but it cannot be what was written.

σειραῖνω σημαίνει τὸ ξηραίνω ὡς λέγει Ὁρος ὁ Μιλήσιος, Et. Mag. 710, 22. The verb is not otherwise attested, though other cognate verbs in *σειρ-* are so.

For examples of neuters with plural verb v. Gildersleeve, *Syntax* i § 102 or Kühner-Gerth, *Gr. Gr.* i 65.

7 Perhaps *αὐτίκ]α* or *πρῆνικ]α*. I suppose the subject of *φράζονται* to be the priests of Zeus (who will have been mentioned in some form in *Il.* 3 seq.), of whom Callimachus says: *οἷσι μέμηλεν . . . πρηγῶνεν χαλεπὴν Μαιραν ἀνερχομένην* (fr. 75 34 seq.) and Apollonius: *Κέωι δ' ἔτι νῦν ἱερέες ἀντολέων προπάρουθε Κυνός βέζουσι θηλάς* (*Argon.* ii 526 seq.).

φράζονται 'observe' seems at first sight a rather colourless word in this connexion and I have wondered whether in *J. ai.* l. 8, which is otherwise not easy to account for, we should not see an aorist infinitive, say, *μειλίξαι*, corresponding to the *πρηγῶνεν* of Callimachus. I am bound to remark that the construction would be rare. It is not recorded in LSJ and I can adduce only the single instance *ἔμεν νηόνδε μάλ' ἐφράσατ'* Ap. Rhod. *Argon.* iv 50. Moreover, 'observe' corresponds to the statement quoted from Heraclides Ponticus by Cicero, *De Div.* i 130: *Ceas accepimus ortum Caniculae diligenter quotannis solere servare conjecturamque capere, ut scribit Ponticus Heraclides, salubrisne an pestilens annus futurus sit. Nam si obscurior et quasi caliginosa stella extiterit, pingue et concretum esse caelum, ut ejus adspiratio gravis et pestilens futura sit: sin illustris et perlucida stella apparuerit, significari caelum esse tenue purumque et propterea salubre.*

8 seq. The accent on *γάρ* implies a following enclitic and, if the verse ends, as can hardly be doubted, *είνεται ἢδ' ὀνύγειν*, after Hes. *Op.* 318 [*Hom. Il.* xxiv 45], I see no possibility but *δὴ γάρ τε τὸ εἴνεται κτλ.* But who is *εἴ?* Though the second person of verbs is used in referring to an indefinite person (e.g. Pind. *Pyth.* x 29 *ναοὶ δ' οὔτε πεζοὶ ἰῶν (ἄν) εὔροις*, *Hdt.* ii 30 *ἐν ἔσσι . . . χρόνῳ ἤξει . . . ἐν ἔσσι . . . ἤλθεσ*), I find no evidence that the pronoun of the second person was so used. It would, therefore, be necessary to take *εἴ* to refer to the man addressed in *Il.* 12 seqq. *τό*, which remains, will then refer to the alternatives presented in the next verse. The second I take to be certainly recoverable as *εἰνάτο δ' εὔτε λάθησι*, to be translated, in the light of the statement of Heraclides, 'is wont to harm, whenso it lurks' i.e. is hard to see. The first, conversely, may be expected to have meant 'when seen clearly, is beneficial', but I cannot plausibly supply the word, presumably an aorist participle passive, represented by *ἔαι*.

For the regular joining of a gnomic aorist with a subjunctive subordinate clause v. Kühner-Gerth § 386, 7.

10 *ἀμφοτ-* seems unavoidable, but *μ* is anomalous, having no initial curl and an inordinately wide loop for its second apex. But *ναί εφετ-* is not an admissible alternative and *ἀμφοτέρας* occurs in the Nonnus passage cited below.

ἰλήκοιτε would imply the mention of divine persons. Zeus and Apollo would be inferred from the Nonnus, but I do not see how they are brought in. *ἰλήκοι τε* is an alternative articulation, but *τε* has no obvious function.

10 seq. Consecutive *επονδείζοντες* in Euphorion, fr. 34 (three), fr. 98 (two), PSI 1390 fr. A 10 seq., 2220 fr. 1 i 12 seq., 2525 3 seq. Cf. B fr. 2, 2 above.

11 *Φλεγύησι* (Phlegyae) . . . secundum Euphorionem (fr. 115) *populi insulani fuerunt, satis in deos impii et sacrilegi; unde iratus Neptunus percussit tridenti eam partem insulae quam Phlegyae tenebant et omnes obruit. Serv. Aen. vi 618.*

It has already been recognized (v. Herter in P-W, Telchines) that the Ceian story referred to by Callimachus, fr. 75, 64 seqq., was told by Euphorion and Nonnus, *Dionys.* xviii 35 seqq., with the substitution of Phlegyae for Telchines. If what we have here is Euphorion's version, it will follow that *εὐνηθεῖσα* is not to be taken in its primary sense but as 'laid to rest', sent to the grave. Some confirmation of this interpretation is afforded by the use of *κύν*, since *εὐνηθῆναι*, 'to be bedded', when not constructed with a simple dative, is accompanied by *παρά*, not *κύν* (Hes. *Theog.* 967, 1019, Maneth. *Aptol.* vi 310; cf. *Hom. Od.* v 119).

As for the person referred to in *εὐνηθεῖσα*, I have nothing to say except that Macelo and her daughter were saved according to Callimachus and (apparently) Nonnus, but Macelo was destroyed with the rest according to other versions (v. Pfeiffer ad l.c.).

How all the details to which allusions seem to be discernible could be crushed into these two verses I cannot guess. There seems to be fair ground for postulating omission, which oddly enough has also affected Nonnus hereabouts.

12 seqq. Similar *ενοῖσι* in Euphorion, PSI 1390 fr. C 2, 23 seqq., 2525 12 seqq.

12 Perhaps *τῶν ἤτοι*, 'may we remember these things hereafter', or the like.

13 seq. *χαριτήσιον*. In 662, 53 (Antipater) a 'thank offering' to a god, constructed with a genitive, *καλάς . . . ἄγρας* 'for good hunting'. I suppose, therefore, that *μειλιχῆς* is likely to depend on *χαριτήσιον* 'a gift to repay your kindness' or *μειλιχῆς* might be an adjective without much change in the sense. As I can come to no conclusion about the likely object of *παρπεπιδόντες*, 'prevailing upon', I can offer no suggestion in what the gift consists. I suppose *ἧς ἂν πέρι -α φαίη* (or -ην?) 'about which . . . could tell. . . The only appropriate word that occurs to me is *μυρία*, but I cannot read this into the ink.

Fr. 4

	. εοντ[.]σαιε[.
	]ης[.]α[.]αμ[
	]σεωνσικω[
	]εουκεκαε[
5	]σαντοκατα[.
	]πειτακλε[.
	]εγοντεσα[.
	]θεωπ[.]α[
	]ωιβεβοη[
10	]ηνδεκα[
	]ενοςχρυσ[.
	]λωνδαν[
	]νησυκαι[.
	]τιστημιω[
15	]επε[

Fr. 4 The top of a column

1], the right-hand end of a cross-stroke, as of γ, with a dot close below it 2], the lower part of a stroke sloping slightly forward 3], a thick dot, level with the top of the letters, and a dot on the line, slightly to right of it 4], two dots, one just off the line, the other above it, slightly lower than the top of the letters 5], two dots, perhaps the top and bottom of a concave stroke; ν perhaps likeliest 6], the left-hand arc of a small circle well off the line 7], a hook on the line, open upwards to right 8 After π the lower left-hand arc of a circle, followed by a dot level with the top of the letters 9], the upper right-hand arc of a circle 10], an upright Above α a trace of ink 11], an upright 12], the looped foot of an upright 13], traces of a stroke sloping slightly forward 15], the top of a circle

Fr. 5
]cap[
]ηκακηητ[
]μηγγερέεε[
].[

Fr. 5 The top of a column
 4 The top of a circle

Fr. 5 3 δ]μηγγερέεε[or a case of it.

Fr. 6

.]μηη[.
]χηξέεω[
 ν.
]σοιιδεπει[
]νσσανα[
 5]ριοκαιεε[
]ακιληι[
]stripped[
]κομ[
]πολυ[
 10]].[
 .x

Fr. 6 1], the upper end of a stroke rising to right; prima facie ν], a flat stroke well below the line 3], perhaps the middle part of the left-hand side of ε or θ 4], traces compatible with the tip of the upright and the upper end of the upper arm of κ, but perhaps two letters represented 5], a dot level with the top of the letters 10], the apex of a triangle

Fr. 6 6 β]ακιληι[.

Fr. 7

.] [].[
].γανκ[
].κλυτε[
]ειδημα[
 5]κονη[
]αιρωι[
 γαρ[
]νωσατοδε[
]χθηά[
].νερεξό[
 10]δεκε[
].δξ.κακ[
].γαρδη[

Fr. 7 1 There is no trace of ink over the first letters of the next line. That over its last may therefore represent a title, written, as in PSI 1390 fr. C ii, in the column 2], a small triangle, well off the line, followed at the same level by a slightly convex upright 3], the spacing seems to rule out τ 3], prima facie ε, but perhaps a damaged ε], an upright, perhaps with a trace to right, just below the top 5] κ only the right-hand ends of the arms; apparently rather larger than the normal 6], the upper left-hand part of ε or θ 8], the apex of a triangle level with the top of the letters 9], a dot near the line; a suitable 10], a dot at mid-letter 11], a cross-stroke with the start of a stroke descending from its left-hand end Between δ and κ the tip of a stroke Of κ only the right-hand ends of the arms 12 Of δ the base line has vanished, but λ less likely

Fr. 8

.] [].[
]ομελω[
]ηναγαμ[
]ευνταδ[
 5]κοιο[
]αιγιδ[
]ντ...[

Fr. 8 1], the lower part of an upright with foot looped to left and a trace to left of its top], a diagonal as of α, ν, and the like 2], the foot of an upright, serified to left 4 Of δ only

the left-hand base angle 6 Of]α, the tip and lower end of the right-hand stroke 7 ... [the top of a circle, followed by the tip of an upright and this by the upper end of a stroke curving up from left and the upper end of a stroke descending to right; εκ[is one possible combination

Fr. 9

. . .
 . . . λ[]δο[
]δημο[
].ρ[.]νημούς[.
]άραθηρεαίδν[
 5]μινυθουεν[
]ραπετη[[λ]α·[
]. . []μ[.

Fr. 9 2 [, the left-hand end of a stroke level with the top of the letters and a dot, below the line, to its right; at an abnormally wide interval from ο 3], I cannot explain the ink, which looks like the top half of a small ε at mid-letter; there is ink (a grave?) above this and the next letter .[, a dot on the line 6 There is a diagonal stroke through λ; if another letter was superscribed, it is possible that no part of it would have survived 7]. [, πα seem acceptable, though π rather anomalous and of α only the extreme top

Fr. 9 3 ήμύουσι[: υ short in Homer in this tense, long in Hellenistic verse.

4 π]άρα θήρεσ αίδν[αιδνή· εκοτεινή and αιδνόν· μέλαν ή αφανιστικόν Hesych. αιδνή . . λιγυός Ap. Rhod. *Argon.* i 389, with which cf. αιδνήεντα . . . καπνόν Euphor. fr. 139 P.; πηλός αιδνήε (on unmapped regions) Plut. *Thes.* i; Hesych. πηλός αιδνός· περι την Λιβύην έστι τόπος και τον όρίζοντα ώκεανόν (id. in αιδνόν· . . λέγουσι δέ και τον ώκεανόν πηλόν αιδνόν); κήρεσ αιδνά Otrh. *Argon.* 1032.

6 πετηλα appears to have been altered by cancellation of λ, I can only suppose to πετηνα, but this cannot be verified.

Fr. 10

. . .
 . . . εξυν[.] . εμ[
 .]ομάτεκαιεγκ[
 .]ιμεναναψ[
]η[.]εσ·ελαφ[
 5]α·νεο[

Fr. 10 1], a dot slightly below the level of the top of the letters [, an upright, the top looped to left and with a serif to left near the foot] . . , a faint dot well below the line, followed by disjointed traces perhaps to be combined as μ 2 Before ο a trace of ink well above the top of the letters; if the end of the upper arm of κ, anomalously high (but cf. fr. 7, 5). Prima facie ?] 3], the top of a circle with a trace below on the line. The following ε is anomalous and more like the second upright of η, but η for ε would be anomalous too 4], perhaps the underside of the loop of ρ

Fr. 10 2 Not, I think, κ]ομαί τε και έγκ[έφαλος, since the ancient rule prescribes κόμαι τε, Chandler § 966.

Fr. 11

. . .
 . . .]χη[
]φήρι[
].ω[
].χο[.

Fr. 11 Perhaps from the upper part of the same column as fr. 12 3], the base of a circle 4], the upper part of an upright? [, an upright; more probably γ or π than ι

Fr. 11 2 Perhaps άμ]φήρι[ετ·, but not 2220 fr. 5, ι]ηριετοιμθ[.

Fr. 12

. . .
 . . .]α[
]ορα[
 . . .
]ωιδε[
]απρ[
 5]εοι[.

Fr. 12 Perhaps stood below fr. 11 at an indeterminable interval

1 [, the lower left-hand part of ε or θ 2 [, prima facie the left-hand part of υ, but I am not sure that α and λ could be ruled out 3 Above]ω (of which only the right-hand curve, but ο less probable) a thick dot perhaps implying the loss of an interlinear variant or the like ε[, not apparently θ. Above it a slightly convex stroke rising to right 5 [, the left-hand arc of a small circle off the line

Fr. 13

. . .
 . . .]αλκ[
]. άτ'η[

Fr. 14

. . .
 . . .] [
]ηικ[

Fr. 13 2 The ' is damaged and looks like a heavy stop

C
Fr. 1

.
]. [.
]. μουν. [.
]ικεταιαιο[.
]αυ. . [.
5]ονφλογοςε[.
]. κακοξειν[.
]αιημετερη[.
]αστομα[.
]ονοση[.
10]απλοακυμ[.
]ρησομαι[.
] [.

Fr. 1 2], the base of a circle . [, the lower left-hand arc of a circle 4 . [, the extreme top of a circle with a dot below it on the line, followed by the upper end of a stroke starting a little above the general level and descending to right, with a trace above to its right suggesting an acute accent 5 The overhang of ε is much thickened and may cover or cancel a stop 6] , apparently ε with a small ι written inside it across the end of the cross-stroke Of ν only the tips of the uprights 8 Of]α only the lower end of the right-hand stroke 10 The same

Fr. 1 10 ἀπλοα κύματα: cf. ἄλλη ἀπλοος Δρ. Rhod. *Argon.* iv 1271.

2527. COMMENTARY?

Not enough is intelligible of the scrap printed below for it to be possible to say what was the nature of the composition which it represents. I publish it for the sake of the possibilities referred to in ll. 3 seqq. n.

The writing is a small neat uncial of, I suppose, the second century. The single accent appears to be by the writer.

]εβηνην . νμε . ν . εξ[
]. [.] . ρεβήνωε . [.
]ηνομενουνευ[
]τοναινονιδε . [.
5]ιστοτεληκεντημαι . [.

1 Between ν and ν, if only two letters, εω likeliest, ηι perhaps possible; if three, a slightly convex upright preceded by the top of a hook, level with the top of the letters, having shadowy traces below,

and followed by a dot level with the top of the letters Between ε and ν, the foot of an upright serifed to left, above it a dot level with the top of the letters Between ν and ε apparently the lower end of a stroke descending from left 2 Before ρ scattered traces . [, slightly below the line the lower left-hand arc of a circle; rising from the top of ε a short upright 4 . [, the lower left-hand arc of a circle 5 . [, the foot of an upright

1 seq. I can offer no suggestion about the collocation of letters repeated in these lines. It is sufficiently peculiar for a correct explanation to be immediately recognizable, but I have not found the clue.

3 seqq. There is some likelihood in *ὁ μὲν οὖν Εὐ[φορίων . . . | . . . τὸν Αἶνον οἶδε . . .* 'Euphorion records Aenus', the companion of Odysseus, Euphor. fr. 62 P, and *Ἄρ[ιστοτέλης ἐν τῇ Αἰσ[ίων πολιτείαι.* This treatise is mentioned nowhere else and *Αἰγ[ιωητῶν*, but not *Αἰτ[ωλῶν*, both attested, could be read instead.

2528. COMMENTARY ON A POEM (BY EUPHORION?)

The following fragment of a commentary appears, depending on the interpretation of ll. 11 seq. to be either by, or on a poem by, Euphorion. Other fragments of Euphorion are preserved which may be supposed to have a connexion with the story of the Argonauts (fr. 74 seqq. P).

The manuscript is something of a curiosity. The general run of commentaries on poetical texts are in small hands and in wide columns.¹ The writing (which is on the front of a piece of roll, of which the back contains ends of lines of a second- or third-century document) has no particular pretensions to style except for the ticks that embellish the top of some of the uprights. I suppose it to be assignable to the early second century.

¹ It is not, of course, a rule. PSI 1391, for example, is equally narrow.

	.ομ[...].αρομ[	.ομ[]αρομ[
	.ασημε[...].αγια[	.ασημε[] αϊγια-
	.οφθησελλοπιη[	λο]ο, Φθίης 'Ελλοπίη[
	.καιαυτησεκερο [	τ]ε και αυτης Κέερο-
5	]σαιης ελλοπιη[	πο]ε αιης. 'Ελλοπίης·
	]σευβοιασητοια[	τη]ε Εύβοίας, ητοι α-
	]πουσηοτιελε[	πο "Ελλο]πο(υ)ε η οτι ελέ-
	]οτισελλοπιαεν [	γετ]ό τις 'Ελλοπία εν
	.]ευβοιααποελλο [	τη]ε Εύβοίαι από "Ελλο-
10	]στονομαλαβουσα [	πο]ε τουνομα λαβουσα,
	.]ιησενταισχιλι [	πε]ρι ης εν ταις Χιλι-
	]μδιαλεξομεθα [	άει]ν διαλεξόμεθα.
	.]εισαργωεταρους [	.]εις Αργώ έταρους
	.]νατιησωνπερι [	.]νατ' 'Ιήσων. περι
15	]στολουτωναργο [	του]ε στολου των Αργο-
	.]ων[.]τιουτους [	ναυτ]ών, [δ]τι ου τους
	.]μαγραφουε[.] [	α]ναγράφουε[ι]ν
	.]υετον.. [	.]υετον..

1] .ο, scattered traces of the base of one (or two) letters followed by the lower right-hand arc of a circle;] .ω and] .ο cannot be ruled out 2] ., the tip of a stroke level with the top of the letters 3] ., the upper part of a slightly forward sloping stroke; ι not suggested Over the last η a large γ-like sign in grey ink, its foot hooked strongly to left, not accounted for 11] ρ, only faint traces consistent with the loop 15] ε, only a trace of the turn-up 17] ., an upright 18] ., rubbed; traces consistent with the upper half of ε

1 To judge by l. 3 a letter may be lost after the last μ. If not, l. 2 must begin with β, μ, ν, π, φ, or ψ.

2 seq. αϊγιαλοίο common noun or proper name? If the second, the name in Homer (*Il.* ii 575) applied to the northern part of the Peloponnese later called Achaea. But the absence of the conjunction shows that it would not be on all fours with the following three. It may be noted that in his catalogue of the Argonauts Apollonius brings together the same three places: Kanthos from Kerinthos in Euboea (*Argon.* i 77-79), Klytios and Iphitus from Oechalia (86 seq., οί . . νεώτεροί φασιν εν Εύβοίαι εΐναι schol.), Peleus from Phthia (94), and Boutes and Phaleros from Attica (*Κεκροπίηθεν*, 95 seq.).

5 Some room is left between the end of the lemma and the beginning of the comment. It is narrow and perhaps fortuitous, since there is none in l. 14.

Steph. Byz. in 'Ελλοπία has simply χωρίον Εύβοίας και αυτη η νησος. Eustathius says it was the old name of Kerinthos (280, 30).

11 seq. 'About which we shall discourse in the *Chiliads*.' Χιλιάδες is well attested as the name of a poem by Euphorion. It would, then, at first appear as if Euphorion was the author of this commentary (on a piece of his own or another's composition) and was promising a passage about Ellopia in his *Chiliads*. διαλέγεσθαι commonly means 'to discourse' and in commentaries is found introducing

verbal quotations or the substance of passages relevant to the comment (cf., e.g., Didymus in *Dem. Philipp.* vii 66, ix 47, xiv 35; Galen in *Hippocr. προγν.* Corp. Med. Gr. ix (2) p. 332, 5, π. δ. δ. ix (1) p. 214, 12, p. 247, 9). I cannot find that it means 'to discuss' or is ordinarily applied to the activities of the commentator himself. But I cannot assert that it is never so used, and if it were, the possibility of a different interpretation of εν ταις Χιλιάδων would emerge. It might then mean 'in (my comment on) the *Chiliads*', as Professor Fraenkel has shown me by reference to a number of places in the Aristophanes scholia,¹ the commentator would be anonymous, but the author of the piece on which he is commenting would be the same as the author of the *Chiliads* on which he is promising to comment, that is, presumably, Euphorion.

16 If ου τους () αναγράφουεν is right, 'they do not list the ()', there may be a reference to persons who do not, or do not always, appear among the Argonauts. In that case ηνη] νατ' might be considered in l. 14.

As many as 67 names of Argonauts are recorded, only 28 occur in all lists (Roscher, *Argonautae*).

2529. CALLIMACHUS, *Hecale*

The following scrap of a codex provides an anchorage for a couple of quotations from the *Hecale* and settles, I suppose, in favour of Naeke the location of fr. 334. I do not see that it throws any light on the mysterious structure of the poem. I have assumed that the recto, which appears to relate to Theseus' unearthing of the ἀναγνωρίσματα left in Trozen by his father, precedes the verso, which appears to relate to a simple meal set before him by Hecale. But this assumption is not grounded on any new evidence afforded by this manuscript.

The text is written in a medium-sized upright uncial with some pretensions to style. The triangular letters are so made that their apices have a sort of crocket, the circular letters are only about half size and hang from the level of the top of the others instead of being written on the base line. The accents appear to be due to the writer of the text, though of one or two the ink is lighter.

The book is not likely to have been copied before the middle of the third century. I think it may be attributable to the fourth.

R.

V.

.
]πεκλινεν[	]νικ . .[.] [
]ναρπιδα[	]εφαυλονι.[
]αδατηναγ[	]ο . οίσεδελα[
]μο . φαέεε[	]ηναπεθη[
.	5]ωρ[! .] [
.

¹ On *Lys.* 722, 801, *Pax* 797, 1014, *Vesp.* 1206. It may be remarked that in all these the reference is backward: δεδήλωται, ελπον, εφαιμεν, ειρηται. I cannot say whether there are any with a forward reference or what exactly, in the alternative interpretation, the future διαλεξόμεθα would have to be taken to imply.

R. 1 Above ι a trace 2 Above]υ a trace 4 Between ο and φ two well-spaced dots level with the top of the letters; if one letter is represented, υ or υ likely, if two, ιϵ or perhaps ια acceptable

V. 1], the lower part of a convex stroke, followed by a short concave stroke level with the top of the line but not prima facie one of the suspended letters Above ι perhaps the lower end of an acute .[, two dots, one on, one just off the line, followed at an interval by the lower part of an upright].[, a dot on the line 2 .[, an upright descending even further than ι below the line 3 Between ο and ο perhaps ϵ, but represented only by faint scattered dots; above these letters a note in a very small cursive, v. comm. Between δ and ε, level with their tops, a short stroke descending from left to right, perhaps intended for ' Above α two dots suggesting the upper and lower ends of a 'grave' 4 Above]η two traces, perhaps representing ' θ would naturally be deciphered as ο, though the base is thicker than in the other examples 5].[, a trace level with the top of the letters

Front 1 ἀπέκλινεν 'moved aside', presumably Theseus the rock (γυαλός λίθος, κολουραία πέτρα) under which Aegeus had placed shoes (ἀρπίδες, πέδιλα) and sword (Αἰδμήμων ἄορ). V. Callim. fr. 235-6.

2 ὑπ'. I believe to be adverbial or any rate not to be connected with the following word; 'beneath' or 'beneath it'.

(He found), or, if φάεε[ι, l. 4, is 'eyes', '(he saw)', 'the shoes' (and, I suppose, the sword).

ἀρπίδα[ι: this word in all the other places where it occurs but one (Hesych. in ἀρπίδες) is given a rough breathing. (It is also everywhere accented as if ι was short.)

Back 2 I cannot doubt that this line corresponds to the quotation εἰκαίην, τῆς οὐδὲν ἀπέβρασε φαῖλον ἀλετρις Callim. fr. 334. But it ended with a different word, and though I cannot contest the correctness of ἀλετρις, I must observe that I should not have thought that the removal of the 'rubbish' from a grain was the function of the grinder but of the thresher.

3 The superscript could be taken to begin with η and to end with κ and a suspended β or κ, but I suspect that the signs are to be otherwise combined and without a clue to the requisite sense I can suggest nothing plausible. There is some likelihood that part of the ink belongs to the tail of φ in l. 2.

οἴεε: apparently third singular of the aorist indicative. This person and tense not exemplified elsewhere. οἴεε imperative Callim. *hy.* vi 136, οἴεμεν infinitive Callim. fr. 278, 2.

I should guess: She (i.e. Hecale) fetched . . .

If ελαί[ι is rightly deciphered, ελαιῶν must be implied, or perhaps I should say, this accentuation is not compatible with any other case of ελαία.

4 seq. γεργέριμον πίτυρόν τε καὶ]ῆν ἀπεθήκ[ατο λευκήν εἰν ἀλὶ νήχεσθαι φθινόσ]ωρ[δ]α[ι Callim. fr. 248.

2530. CALLIMACHUS, *Hecale*?

The argument for the attribution of the following scrap to the *Hecale* is obviously frail. Although I do not think it will be doubted that beginnings of verses are to be recognized, there is no certainty that they are hexameters, and l. 3 does not readily accord with this hypothesis. But the possibility that l. 5 is correctly identified makes the fragment worth publishing.

The text is written in a largish clumsy uncial on the back of a document of the later first century. I suppose it may be assigned to the second.

1 Or 'in' (the hollow). I believe Hunt's argument for ὑποχθονίη against ὑπὸ χθονίη at 2080 ii 73 (Callim. fr. 43, 71) to be illusory. εἰς . . . πέος ἦλασε . . . μήλα *Od.* ix 237, 337 but ὑπὸ . . . πέος ἦλασε μήλα *Il.* iv 279; κοιμάται ὑπὸ πέσος *Od.* iv 403; to say nothing of ὑπὸ κεύθεσι γαίης, ὑπ' αἰθούρης et simm.

θυλαξεμμε[
 εγδαιων .ε[
 τονδημε[]
 τεκνονμητ[
 5] τωμενεγω[

1 Of ϵ only the base Of the second ϵ only the turn-up .[, the foot of an upright 2 After υ γ or the left-hand side of π 3].[, if η or ιτ, αφ, one letter is lost after ε 4 Of η only the top of the left-hand upright with the start of the cross-stroke

1 If θυλάξ is to be recognized, it is the first true appearance of this word, though it was conjectured by Ruhnken in Callim. fr. 724, where οὐλάξ is to be accepted (Pfeiffer ad loc.). A certain support for the form is afforded by Hesych. *θυλάξ*, *θυλλάξ*, but the entry in LSJ is deceptive.

2 The compound ἐκδαίειν is not attested, unless by Hesych. in ἐκδάβη' ἐκαύθη as emended, but I see no better choice.

3 seqq. Perhaps 'Him she (addressed) . . . my child, do not (suffer the fate of my two children) . . . them I (reared)' &c.

5 τῶ μὲν ἐγὼ θαλάσσειν ἀνέτρεφον is Callim. fr. 337. The line perhaps is found in its place at 2376 i 1 (*Hecale*) but the quotation is there represented only by].φον and nothing is preserved of the preceding verses.

ADDENDUM TO 2258 (CALLIMACHUS)

The remains on the front of the following scrap of a codex very much resembling 2258 may be assigned with fair probability to the *Hecale*. I have not succeeded in identifying any other verse than the third.

Front.

. . . πτ[
].[].νμ[
]πολυκ. μ.[αὐτίκα Κενθίππην τε] πολύκρημ[όν τε Πρόκυμναν
]ετο[
 5]οστ.[

1], a trace on the line 2].[, perhaps three letters represented,],, perhaps two; only traces on the line 3 Callim. fr. 279 5].[, perhaps the upright of ρ

3 There is a variant πολύκρημον, which is applied to other places, e.g. π. 'Ερεωνόν *Il.* ii 497. πολύκρημος (= πολύκρηθος, e.g. *Euphor.* 51, 14 P) is not found elsewhere.

Back.

. . .
 . . .
].[
]. . . υ[
]φυλαττε[
]καιδ[
 5]ου.δ[
]μεμ[

1 An upright forked at the top, but not the υ of this hand part of the loop of α Before υ possibly ε

3 The Attic form reveals that this is part of the comment.

2], perhaps the apex and

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(The figures 25 are to be supplied before 07–30; figures in small raised type refer to fragments, small roman figures to columns; an asterisk indicates that the word to which it is attached is not recorded in the ninth edition of Liddell and Scott, Greek–English Lexicon; square brackets indicate that a word is supplied from other sources or by conjecture; a reference enclosed in round brackets indicates an interlinear comment.)

- ἀγαομ[13 12.
 ἀγαλλο[20¹⁴ 8?
 ἀγγέλλειν 14 ii 19.
 ἄγειν 09 10, 16 [20¹ 13?].
 ἀγελεύη 12² 3.
 ἀγλαός 09 6.
 ἄγριος 24⁵ i 8?
 ἄδ[26A¹⁰ 1.
 Ἄδρητος [18¹ 22].
 αἰεί 21 1; see also αἰεί.
 ἄλλα 22 14.
 ἀένσος 23¹ ii 4?
 ἀένων 23¹ ii 4?
 ἀερόεις 24¹ i 10.
 ἀθαμ[20¹⁴ 2.
 ἀθαν[24⁵ ii 3.
 ἀθάνατος 14 ii 26.
 Ἀθηναίη 07 9.
 αἰ 14 ii 15.
 αἶα [20¹ 10?] 28 5.
 Αἰγαίον 15¹ 3.
 αἰγιαλός [28 2].
 αἰγλοχος 09 7, 13.
 αἰδνός [26B³ 4].
 Αἰδωνεύς 18¹ 5.
 αἰέ 16² 6 24¹ i 13.
 αἰεγενέτης 09 10, [16].
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 αἰθίκεν 26B² 8.
 Αἰμονίηθεν [26A¹⁵ 7?].
 Αἶνος [27 5?].
 Αἶνος 27 4.
 αἰο[26C¹ 3.
 αἰπός 22 9, 15.
 αἶρεν 10 6.
 (-)αἰρεῖν 09 14.
 αἰσσειν 09 1 10 5.
 ἀκμή 26B⁵ 2?
 ἀκοιτις [09 3].
 ἀκόρητος 24⁵ 4.
 Ἀκρωρε[16³ 2?
 ἀκρώρεια [16³ 2?].
- Ἀκταίων [09 17].
 ἀλαπάζειν 11 7 20¹ 18.
 ἀλέγειν [26B² 4].
 ἀλέξειν 22 7.
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 *ἀλιτειχῆς 26B² 4.
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 ἄλλα 19¹ ii 3, 5.
 ἄλλοτε 23¹ ii 2.
 ἄλλοτε [21 3].
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 ἀμᾶν 24⁴ ii 8.
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 ἀμνηνός [24⁴ i 6?].
 ἀμύντωρ 20¹ 15.
 ἀμφήριστος 16¹ i 3.
 ἀμφί 10 8 18¹ 8, 8^(b) 2 20³ 7.
 Ἀμφιάρης 19¹ ii 1.
 ἀμφίβροτος [08 5?].
 ἀμφίρυντος 15¹ 7.
 ἀμφότερος 26B³ 10.
 ἄμωρο[19¹ ii 3?
 ἄν 07 5 22 12 26B³ 14.
 ἀνα. [22 8 26A¹⁰ 5.
 ἀναγράφειν 28 17.
 ἀνακρίκειν 26B² 6.
 ἀνάκτορον [08 10].
 ἀναξ [13 16] 24⁸ 8.
 *ἀναρδῆς 26B³ 6.
 ἄνδιχα [19^{3(a)} 8?] 26A¹ 6.
 ἄνεμος 15¹ 10.
 ἀνήρ 08 15, 17 09 9 [12² 4] 13 16
 16⁵ 5 18³ 5, 7^(a) 5 (= 7^(b) 1?) 20¹ [21?], 24 22 6
 26B³ 11.
 ἄνθρωπος [18¹ 12] 24⁵ i 9.
 ἀνοροῦειν 15¹ 8.
 ἀντ[(08 5).
 ἀντικρύ 24⁴ ii 10.
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 ἀξιο[25 ii 9.
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 ἄσπος [10 7?].
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 Ἀργείος [19^{3(a)} 10?].
 ἀργης[26B¹ ii 7.
 Ἀργοναύτης [28 15].
 Ἀργος 16⁸ 4 19^{3(b)} 6?
 Ἀργωνίς [25 i 9?].
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 ἀρτ[25 ii 8.
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 εἰς 08 3?, 4.
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 *ἐκδαίειν 30 2?
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ἐρείπειν 20^{5(a)} i 13.
 *Ἐρετρ[08 7.
 ἐρικυθής 09 6.
 ἐριώλη 16¹¹ 3.
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 *ἐτηγμειν 21 1?
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 *Ἐχέτος 08¹ 16?
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 ἦμίενος 26B³ 9.

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 *Ἡρακλῆς 16⁵ 6.
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 θάσσαν 22 11?
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 θέμις 12² 7.
 θεός 09 5, [9], 10 18¹ 7 22 7.
 θεοφροσύνη [26B³ 4].
 θεσπέσιος 09 21.
 θεσπιδής [24¹ i 3?].
 Θεσσαλ[07 8.
 Θεσσαλία [17 1. 3?].
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 ἦδέ [13 31] 24¹ i 7 26B³ 8.
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 ἦμαρ 09 12.
 ἦμερίς (adj.) 26B³ 5.
 ἦμετέρος 26C¹ 7.
 ἦμίενος 26B³ 9.

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 ἰλῆκειν 26B³ 10.
 *Ἰλλυρ[20^{6(b)} ii 12.
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 *Ἰφίγεία [13 14?].

Κάδομος 20¹ 17.
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 18¹ 11, 3 5? 19¹ ii 5, 3^(b) 10 20
 5^(a) i [7?], 15, 5^(b) ii 11, 12 24¹ i
 3, 6 i 3?, 26B² (3), 3 6, 12, 4 4,
 6 5, 10 2 28 4.
 καὶ δὲ 20^{5(a)} i 15.
 καίεν [07 14?] [16⁷ 2].
 κακοσύν[26C¹ 6.
 κακός 18^{6(b)} 2.
 καρματώδης 26B³ 7.
 κάρηνον [24⁴ i 6?].
 κάρτος 19^{3(a)} 10?
 καρτινέω [16³ 4] [26B³ 3].
 Καρυκ[08 6.
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 (-)καρύνητος [13 25?].
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 [24⁴ i 5].
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 καταλείπειν 22 15.
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 Κέκροψ 28 4.
 κελαι[26A¹² 7.
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 κεφαλή 13 29 [16⁴ 6] 24³ 6.
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 κλυτοπένην 24⁵ i 2.
 κοίρανος 10 10.
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 κομμός [22 5].
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 κοῖνιεν 09 20.
 κοῖσσειν 10 13.
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 κουρη[16¹ i 4.
 κραδίη 22 10.

κραταίος 11 ι.
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 κρις 18¹⁰ 1?
 (-)κρίνειν 20³ 8.
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 (-)κρίπτειν 19^{2(c)} 5.
 κυανοχαίτης 26A¹⁶ 3.
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 κυνή [08 1?].
 κύνο[16¹² 7.
 Κύπρις [25 1 8].
 κύπιος [26A¹⁰ 6].
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 Λαερτιάδης [10 9].
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 λεκτρ. [16¹ 11 5].
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 Λήλαντον 26B² (3), 3.
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 λύσσα 09 14.
 Μαῖρα [26B³ 7].
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 μακρός 10 4.
 μάλα 22 6 24¹ 1 6.
 μανθάνειν [17 γ. 1].
 μαντεύειν [17 γ. 16].
 μάντις 21 2.
 μάρνασθαι [24¹ 1 2].
 μάχεσθαι [10 8] 24⁵ 1 6.
 (-)μάχεσθαι 20^{5(b)} 11 12.
 μάχη 10 11 20³ 7.
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 Μέγαρα 18³ 4?

μέγαρον [15² 5?] 18³ 4?
 μέγας 09 2, 13 24¹ 1 1 25 1 4.
 μεθίναι 15¹ 4.
 μειλίχης 26B³ 14?
 μειλίχιος 26B³ 14?
 μέλας [26B² 5].
 μελιγενής [26A³ 11].
 μελικ[16³ 4.
 μελλ[26A¹⁴ 2.
 μέλος 16⁸ 6.
 μέν 07 13 [09 15] 21 3 23¹ 11 7
 [24¹ 1 2] 27 3 30 5.
 μέροψ 21 1.
 Μεσσαπεύς [20^{5(b)} 11 15?].
 μετά 09 10, 16 13 27.
 μετα, [18¹ 20.
 μή 24⁵ 1 2? 11 8 30 4?
 μηδесθαι 08¹ 8 15¹ 5.
 μήκος 21 7.
 μήλον 11 8 16⁴ 10.
 μήποτε [20¹ 13?].
 μήτηρ [11 8].
 μεινάζειν [20¹ 16].
 μμνήσκειν 26B³ 12.
 μιν 26B³ 3.
 Μινυήσιος 25 1 14.
 (-)μινύθειν 26B³ 5.
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 μοίρα 11 1.
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 μυρίος 22 6 [26B³ 14?].
 Μύρμιδόνας 26A¹⁹ 4.
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 11.
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 ναρίς *see* νηρίς, Νηρίς.
 ναός *see* νηός.
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Νηρίς 24² 4?
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 ξείνος 22 16.
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 3 8? 27 3, 4, 5 28 [6], [9], 10,
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 ὄλιθος 16¹ 11 2.
 ὄλιθρος 22 7.
 Ὀλιμος 25 1 14.
 Ὀλυμπος 10 4 18¹ 9.
 ὄμιδος 24¹ 1 1.
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 ὀφθαλ[μ- 18^{5(a)} 4.
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 πατρο. [16¹ 11 7.
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 Πελοπηός 20¹ 10.
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 πολλός 22 2.
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 πολυ[07 13 20¹⁸ 13.
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 πολύλλιστος [23^{3(b)} 11].
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 ποταμός [24¹ 1 8].
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 ποτί 22 12.
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 πότης 16¹² 6?
 ποτι[18¹ 16.
 ποῦς [09 20] 20^{5(a)} 1 11.
 πρόμος 08 4.
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 πρόσ 09 15 10 4; *see also* ποτί.
 προσανδάν [09 4].
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 πτερόεις 09 4.
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 Πυλογενής 25 1 2.
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 Ῥέα 18¹ 10.
 (-)ρεῖν 20¹² 2.
 ῤηγνύνας 24⁴ 11 11.
 ῤηίδιος [20^{5(a)} 1 8?].
 ῤήνη 26A¹⁰ 5.
 ῤιγητός 26B² 10.
 ῤίον (Ῥίον) 22 15.
 ῤός 20¹³ 8.

ῤόπαλον 24³ 6.
 ῤύεσθαι 07 11.

σαοῦν 20^{5(b)} 11 7.
 *σεραρίνειν 26B³ 6.
 σελαγγεῖν 15¹ 9.
 Σεμελή 09 6.
 (-)σεύεσθαι 26A¹⁵ 8?
 σίγα 23¹ 11 3.
 σίνεσθαι 26³ [8], [9].
 Σκαῖος 11 5.
 σκιδνάται 21 2.
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 σμηρυγ[[26A¹² 6].
 σπέος 09 2.
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 σπιλάς [22 14].
 στερν[- [18^{5(b)} 8?].
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 [8?], 13; *see also* τύνη.
 συμβάλλειν 24¹ 1 5.
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 10 2 28 [4].
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 Τελαμώνιος 10 9, [10].

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 (-)τευχής 18⁸ 5?
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 ύβρι- 15¹ 2.
 ύδ[[26A^{7(a)} 1].
 *ύδατοπρεφέλωτος 24¹ 8.
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ύλη [26B³ 5].
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 ύπ[19^{3(b)} 10.
 ύπατος 16⁴ 8.
 ύπέρ 16³ 6 22 9.
 ύπερθε 10 18 24³ 7.
 ύπνος 21 2.
 ύπό 23^{2(b)} 5 26B² 2 29 1. 2.
 ύπο[26A¹² 4.
 *ύπουφής 16³ 2.
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 φάος 29 1. 4.
 Φάρνακος [24⁸ 3?].
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 i 3 29 v. 3.
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 φθίη [11 8?] 28 3.
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 Φίλιππος [20¹ 11].
 Φιλλυρίδης 09 4.
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 Φλεγύαι 26B³ 11.
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 φοβείν 18¹ 11.
 Φοίβος 14 ii 22 24⁶ ii 10.
 φορείν 24¹ i 9.
 (-)φορείν 24¹ i 16.
 φράζειν 20¹ 6 26B³ 7.
 φρήν 10 12.
 φρίσσειν 20⁶ 3.
 φύκος 26B² 5.

(-)φυλάττειν add. 2258 back
 3.
 φυλή 17 1. 12.
 φύλον 09 10.
 φύλοπις 24¹ i 3.
 φυτεύειν 07 4.
 φύς 20¹ 19.
 χάλκειος 21 6.
 χαλκός 11 3.
 χαρίζειν 07 7.
 χαριτήσιον 26B³ 13.
 χατείν 25 i 13?
 χεϊμ[16² 7.
 χεϊν 09 20.
 χείρ 11 4 15¹ 6 [18^{5(b)} 4] 19
 3(b) 8?
 Χείρων 09 2, 3, 5.
 χηλός 19^{3(b)} 3?
 χθον[20¹³ 12.
 χθών 10 16?, 17?, 20 15¹ 7
 22 3?
 (-)χθων 16³ 1?
 Χιλιάδες [28 11].
 χολοῦν [15¹ 4?].
 χροίη 23¹ ii 4.
 χρυς [26B⁴ 11.
 χρύσεος 15¹ 8.
 Χρύση 26A¹⁵ 9?
 χύρος 08 7 09 11.
 ψυχή 18^{5(b)} 6?
 *Ωκεαν[10 2.
 *ώρυχημός [09 19].
 ώς 09 6 16⁸ 1 17 v. 8 18¹ 13
 [20^{5(b)} ii 10?] 22 13.
 ώτειλή 20³ 3.

Fragment of papyrus with Greek text, likely from a letter or official document. The text is written in a cursive hand and is partially obscured by a vertical crease. The fragment is labeled with the number 2510.

2510

Fragment of papyrus with Greek text, showing several lines of writing. The text is somewhat faded and the fragment is irregularly shaped. It is labeled with the number 2525.

2525

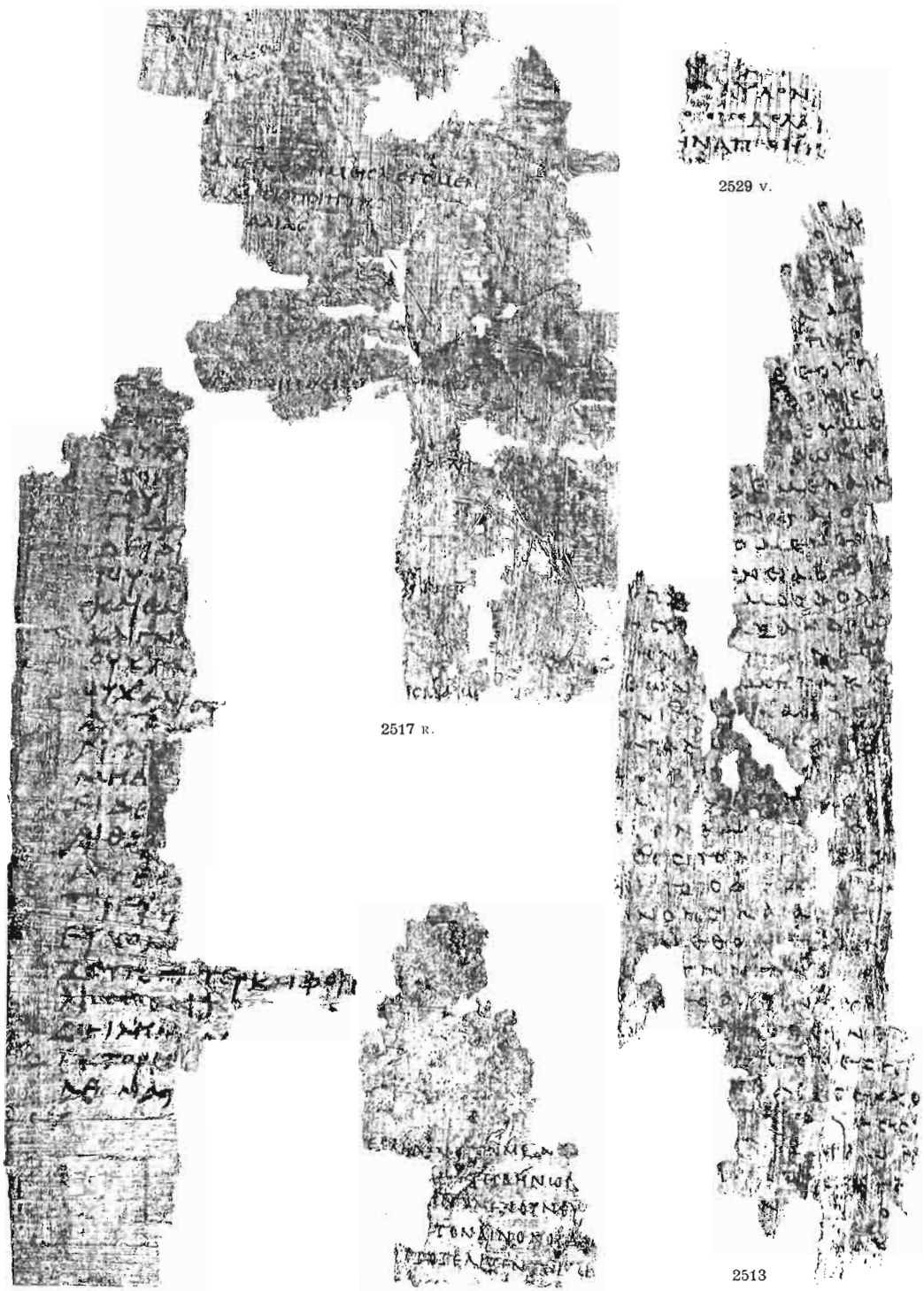
Fragment (a) of papyrus with Greek text, including a large circular symbol (possibly a sigma or a decorative element) and several lines of writing. It is labeled with the letter (a).

(a)

Fragment (b) of papyrus with Greek text, showing several lines of writing. It is labeled with the letter (b).

(b)

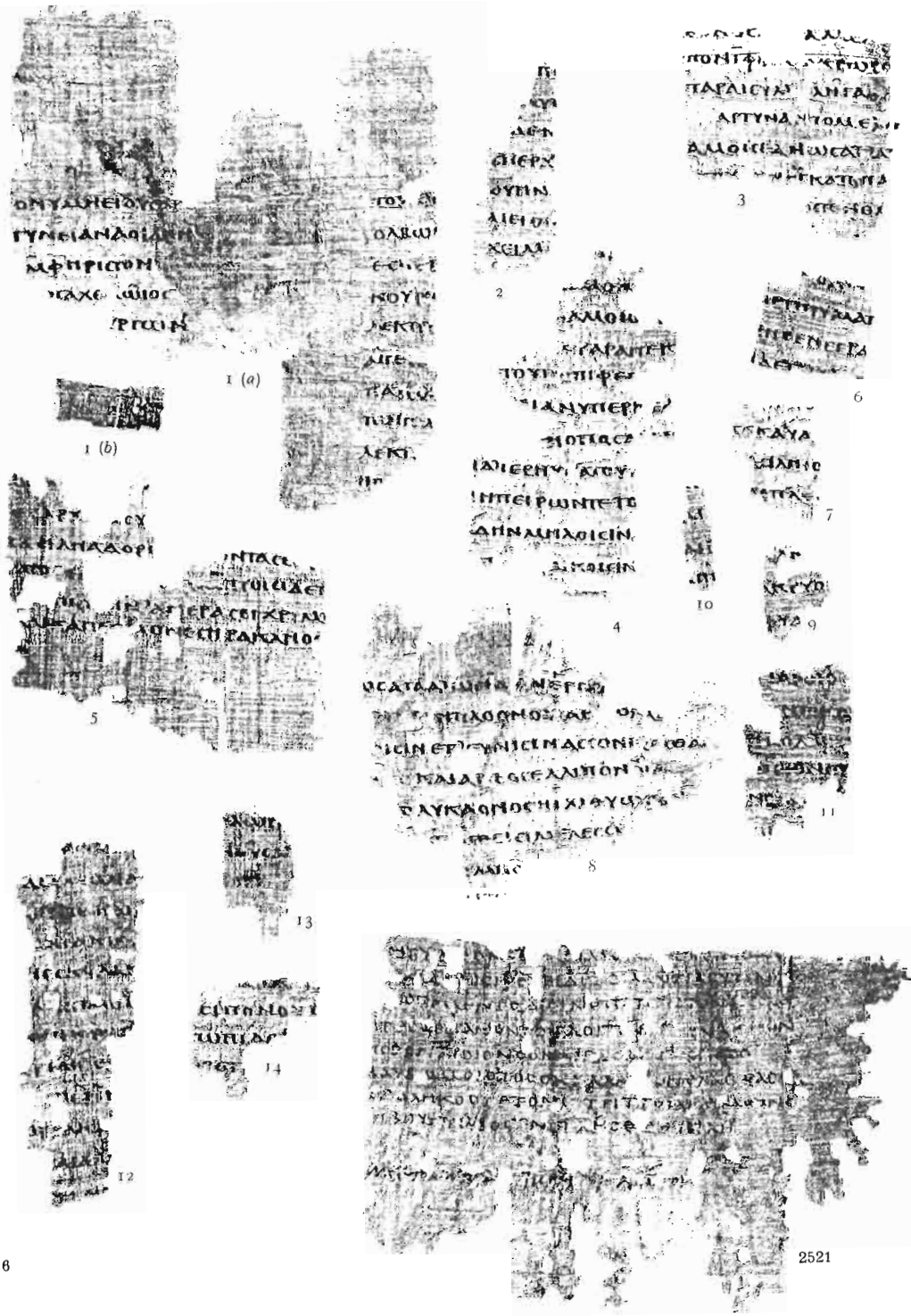
2511



2517 R.

2529 v.

2513



KPA
 PCE, PTA
 EN H EBPTKE
 I ANCA ΔUNETO
 APTE, PATIHE
 ENEMITTINAC
 PPTI, PANNHN
 ANTECOATUMTOT
 IKETTE AYIAC
 NITE PHATA MENAPEI KAIET
 ATACH...
 WCOZEA
 WATORIN
 EKTNIN
 CTOTN
 ENITTOE
 ANKOTOLA
 ENAMKE
 EANNES H
 KEOKAETI
 ANE O A O P
 TAA
 OTI)

(a)

1

2

3

4

5

6

7

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13

14

15

16

17

18

19

20

(a)

(b)

(c)

KPA
 PCE, PTA
 EN H EBPTKE
 I ANCA ΔUNETO
 APTE, PATIHE
 ENEMITTINAC
 PPTI, PANNHN
 ANTECOATUMTOT
 IKETTE AYIAC
 NITE PHATA MENAPEI KAIET
 ATACH...
 WCOZEA
 WATORIN
 EKTNIN
 CTOTN
 ENITTOE
 ANKOTOLA
 ENAMKE
 EANNES H
 KEOKAETI
 ANE O A O P
 TAA
 OTI)

(a)

1

2

3

4

5

6

7

8

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10

11

12

13

14

15

16

17

18

19

20

(a)

(b)

(c)



ΔΕΟΥ
 ΠΩΤΕΙΑ
 ΔΕΙΝΟΝΙΗΟΙ
 ΝΗΠΟΛΕΜΟΤΟΑ
 ΤΙ ΠΟΙΟΜΕΤΙ
 ΑΦΙΜΑΧΗΜΕ
 ΡΙΝΕΣΚΕΝΕΤΙ
 ΚΝΕΦΕΙΝ
 ΛΑΡΕΤΙ
 ΙΠΡΑΤΙ
 ΤΑΥΑ
 ΔΕΙΜΟΙ

ΕΠ
 ΕΙΣ
 ΙΝΑ
 ΟΛ
 ΕΤΕ
 ΟΙΟΝΟ
 ΜΟΝΒΕΛΤ
 ΑΩΠΕΡΑ
 ΜΟΕΑ
 ΕΔΦΕΧΟΜΕΝΟΣΠΤΟΛΙ
 ΜΕΙΤΕΛΟΠΗΙΑΣΟΑΙ
 ΑΟΥΝΑΚΕΚΕΦΙΛΙΤ
 ΕΟΚΑΔΗΝΗΜΑΑ
 ΝΟΔΥΟΕΣΟΑΝ
 ΕΙΝΑΙΕΥΔΑΙΤΟΥΡ
 ΙΝΑΛΥΝΤΟ
 ΑΛΙ
 ΟΙΠΑΡ
 ΑΝΗΙΤΕ
 ΑΙΝΚΑΔ
 ΟΙΟΙ
 ΝΕΠΗΝΠΡΟΤΕΡΗΝΑΧΑΤΙΑ
 ΚΙΕ
 ΑΝΑΧΑΙ
 ΑΣΑΤΑ
 ΕΤΑ
 ΑΛΟΥΕΤ
 ΤΙΣΕΓΓΥ
 ΟΛΟΝ
 ΑΡΕΟΝ
 ΕΛΑΟΥΕΣΑΥ
 ΑΙΠΕΤΙ
 ΝΑΝΑΡΕΟΝ
 ΗΚΟ
 ΟΙΟ

ΤΟ
 ΤΙ
 ΤΙ
 ΕΠ
 ΕΠ
 ΕΡΑ
 ΟΝΕΤΤΕ
 ΑΛΕΤΑ
 ΡΙΟΝΕ
 ΑΝΥΒΟΙ
 ΚΤΙΟΧΑ
 ΚΩΜΕ
 ΕΛΑΥΝ
 ΜΟΥΑ
 ΕΧΕΜΕ
 ΤΑ



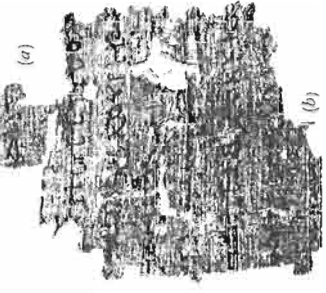
2522 B (b)



(b)



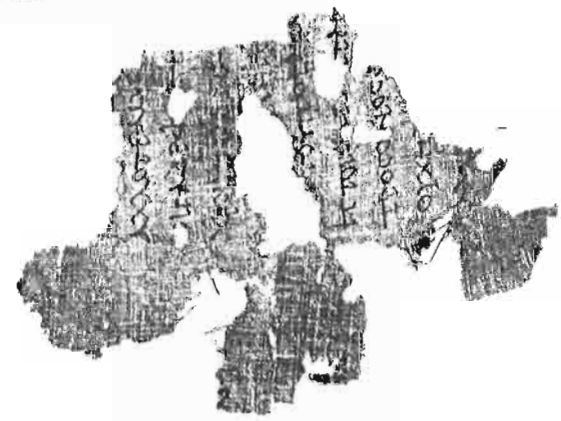
2522 A



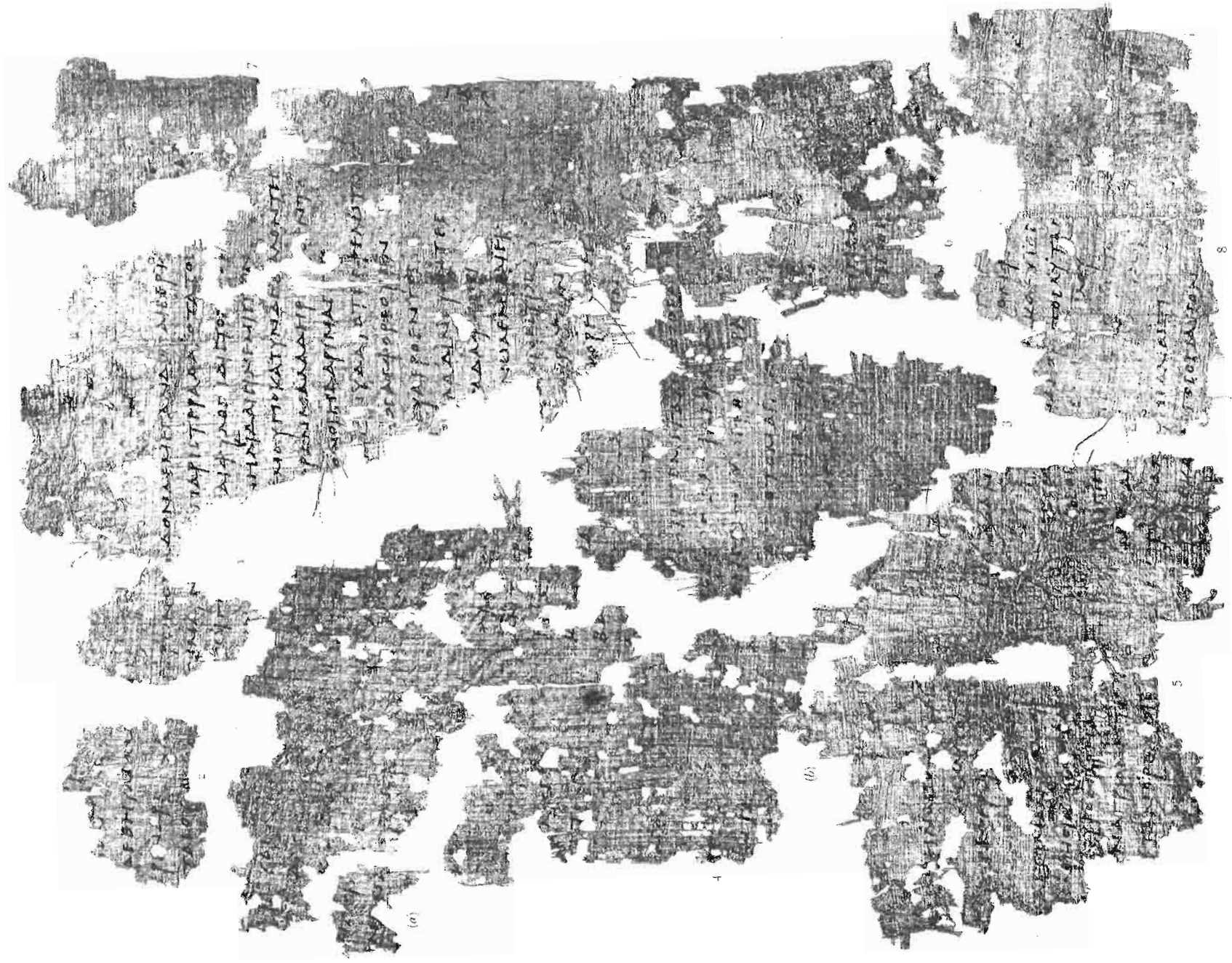
(b)



2522 B (a)



(a)



2524



7 (a)+(b)

5 (a)+(b)

14 (a)+(b)

2526 A

2526 C

2528

1
 [Fragment with illegible characters]

2
 [Fragment with illegible characters]

3
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4
 [Fragment with illegible characters]

5
 [Fragment with illegible characters]

6
 [Fragment with illegible characters]

7
 [Fragment with illegible characters]

8
 [Fragment with illegible characters]

9
 [Fragment with illegible characters]

10
 [Fragment with illegible characters]

Chicago, P. M. H. S. 2517 v.
Dr. Allen K. ...
for ...



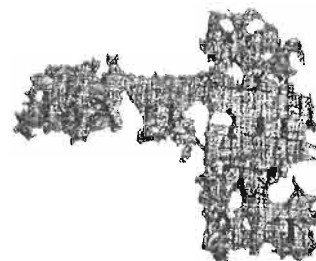
2517 v.



2729 R



2530



Addend. 2258 (front)

itself may well have been spoken of as 'on', 'at' or 'over' it. At *Ag.* 626 ff. Dawe (p. 184) has drawn attention to another difficulty. 'Did he sail from Ilion in your sight?', asks the coryphaeus, 'or did a storm fall on all alike and snatch him from the host?' Dawe objects that the antithesis between 'in your sight' and 'a storm' is 'empty', and offers an emendation we need not go into. But the Athenian theatre-goer will hardly have applied such rigorous logic, particularly since he will have remembered the story told in *Agias' Nostoi* (see Proclus' summary on p. 108 of Allen's O.C.T. of Homer, v) that just before leaving Troy Menelaus quarrelled with his brother and set off alone. This would not be the only instance of a tragedian explicitly rejecting one known version of a story in favour of another. At *Ag.* 1322 I find Fraenkel's defence of *βῆστος* adequate, despite Dawe's remarks on p. 186; and at *Cho.* 631 I see no reason to pronounce *Ἀημνίωσι* corrupt. The other emendations will be found treated by Stinton; I agree with him that *δικαίως* at *Sept.* 626 is an attractive suggestion.

Dawe gives new information (ch. 9) about the text of the *Eumenides* in the Salamanca manuscript *E*, to which he drew attention in *Eranos* for 1959; he thinks it was taken from Triclinius' working copy later than either *G* or *F*, and future editors must certainly take account of it.

I have had no opportunity to check the accuracy of Dawe's collations. He is scrupulous in distinguishing the different kinds of writing in various places by the various hands, and I have no reason to doubt that he is as accurate as he implies. He might have spared himself the trouble of recording quite so many minor variations in spelling and other minutiae such as the presence or absence of breathing.

The presentation of the book is admirably clear and the style lively, but most readers will be irritated by Dawe's boastful and aggressive tone. Much of his castigation of the people whom he calls 'the stemmatists' is beside the point; Maas well knew that 'against contamination there is no specific' (*Textual Criticism*, p. 49; see Pasquali's preface to N. Martinelli's Italian version of that work [Florence, 1952], viii-ix). For the textual critic of early Greek poetry the kind of rhetoric that makes the writer seem to take for granted that one approach only to a difficult critical problem, and that his own, is worthy of a rational man, is a knife that often cuts the hand that wields it.

But it would be ungenerous to allow annoyance with these failings, or with the deficiencies which they have caused, to blind us to the very substantial achievement which this book represents. For all scholars seriously interested in the text of Aeschylus it is indispensable, and by itself assures its author of a place of honour in the history of Aeschylean studies.

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NEW FRAGMENTS OF GREEK POETRY

E. LOBEL: *The Oxyrhynchus Papyri*, Part xxx. viii+98; 13 plates. London: Egypt Exploration Society, 1964. Boards, £5. 5s. net

As it says in the preface: 'This part is devoted to fragments of hitherto unknown Greek poetry. Two of the pieces contain elegiac verses, the rest are hexameters, or commentaries and lexica which illuminate hexameter verses.

For their recognition, assembly, and interpretation the scholarly world is under a unique debt to Mr. Lobel.'

2507, 2508. Elegiacs, ascribed with a query to Archilochus. The second piece, which mentions fighting and Euboean places, will have to encumber future discussion of the Lelantine War. 2507. 4 πῆμ' ἐφύτ[ευσε βροτοῖς. Cf. Hes. *Th.* 223, *Op.* 804, *Od.* xii. 125. 12 β[έλεα. 2508. 3 cf. Theog. 18. 6: a subjunctive in -ησι is not attested for Archilochus; it is found in elegy at Theog. 139 (direct echo of Hes. *Th.* 432). 15 Δὲ ξυ[ν]. 25 αἰτ[ίος]?

2509. An incoherent epic pastiche involving Chiron, Actaeon, and a prophecy about Dionysus. The author of the Hesiodic *Catalogue* would turn in his grave if he knew that it had been attributed to him.

2510. Verses in which, after Achilles' death, a deity announces that he will be removed to the abode of heroes, and Ajax and Odysseus set about fetching his body out of the fray. One might think of the *Aethiopsis* except, as Lobel points out, that there Ajax shouldered the corpse, here apparently Odysseus. It is anyway not very likely that the *Aethiopsis* (even less likely that any other early epic which dealt with this episode) was extant in the fourth century. So probably a late composition, despite the homerizing style.

2 ἐς μακάρων νῆσους. 5 συ]νᾶξαν (cf. Q. Smyrn. ii. 456). 9 δὴ τότε Λαοτ]ιάδης (Λαοτ- first in Tragedy). 16 ἄπ' ο[ὐ]ρα]ν[ο]σθ[ε]ν.

2511. A fragment of which the last lines, referring to Peleus' sack of Iolcus, closely resemble, but are not identical with, the first lines of [Hes.] fr. 211 M.-W. (81 Rz., O Merk. (1957)). I would attribute it to the *Catalogue* on the strength of this correspondence, and for another reason: the preceding lines refer to someone killed at the Scaean Gates, clearly a later event. Lobel suggests a prophecy, but it is hard to see how this could have been fitted in. I suggest that it refers to Patroclus (ἐσομένοισι πυθέσθαι in 6 being an allusion to the fame of songs on that topic). A transition from Patroclus to Peleus would fit naturally into the *Catalogue*, where Menoetius was Peleus' brother (fr. 212a M.-W., 84 Rz.); e.g. 7 Πηλεὺς δ' αἰτ' Ἰαωλκ[όν].

2512, 2513. Mythological narratives of uncertain date and reference. 2513 refers to Thracians, and perhaps to Iphigenia and Agamemnon; cf. 26 ἀρχεηγ[ί].

2514. Troica. οὐχ ἔλας beginning two successive lines suggests the rhetorical style of epic that became popular in the third century A.D.

2515. Two fragments, the larger of which describes a turmoil of the elements caused by an angry Poseidon. Content, diction, and metre incline me to think of the *Gigantias* of Dionysius Bassaricus. If line 2 were Ἀμύ[ζονος ἔβρι]σθ[ε]ίσης, the storm would be directed at Heracles on his way to Troy after getting Hippolyte's belt.

Fr. 1. 5 πελώ]ρια. 7 ἀμφύρτος χθών shows the influence of Hellenistic geography; cf. Euphorion fr. 122, D.P. 4; Cic. *N.D.* ii. 165, *Rep.* vi. 20.

2516. Sixteen fragments of the poem of Antimachus that was the object of the commentary published by Vogliano; still no decisive proof that it was the *Thebaid*. It appears that hiatus was commoner in Antimachus than Wyss thought. Fr. 1 (a) i. 2, the third person does not suit the beginning of a *picce*. ii. 7 πατροκ[ασαγνητ-]. Fr. 4. 1-3 = fr. 187 W. It is disturbing that the next eight verses will not admit fr. 188]ρα ὑμικραν[ά]εσσα. But πέτρην ὑμικραν]ειαν ὑπὲρ κεφ[αλ-] might have stood in 6, referring to Tantalus in Hades. 10 ἄδην. Fr. 5. 6, the pillars of Heracles might be relevant to fr. 1 (a) ii. 3 κοπερ[ί]. Fr. 8, the men leaving their wives behind in Argos might be

relevant to the parturition in Argos described in fr. 174-83 W. Fr. 12. 3 γλοῖς τε καὶ οὐρανῶ. Fr. 13. 2 Δ]ηοῦς.

2517. Glossary of Homeric words between *Θαυμάζειν* and *θρήνυς*.

2518. Twenty-three fragments of Antimachus' *Thebaid*; fr. 1. 7 = fr. 45 W. Fr. 1. 4 Τ]έμ[π]η? 10 Ὀθρ]υν ὄσ[ου]ς? Fr. 5 (a) 9 εἰο[ο, 10]λιγεια αχ[: 11 Πανδαρέο]υ? (b) 4 χ]ερσίν. Fr. 6. 4 νοτέ]ρ' ἱκματα? Cf. *ἱκματώδης* 'moist'. Fr. 7 (a) 3-4 Ἀρ]είονα[... π]οδώκε[α?]

2519. Fragments of indeterminate date mentioning Amphiarus, Danaans, Argos, and Argives. Lobel suggests Antimachus.

2520. An epic on the campaigns of Philip of Macedon. Fr. 1. 10 εἶ[σ]ω? Fr. 5. i. 7 αἰνυμ[(space forbids κ]α). Fr. 13. 11 θ]ερευγενέ[-. In conjunction with 8 ῥόος, this suggests the Nile (cf. Nonn. xxvi. 238).

2521. Verses in best Museum style which refer bafflingly to (a) people who prayed to [the son of] Lagos, presumably in the same sense as the Trojans 'prayed' to Hector (*Il.* xxii. 394); (b) someone who sends prophetic dreams; (c) someone who at various times dispatches across the sea a [...] and a gleaming new crown that lie at his knees (!) and a huge altar. Professor Lloyd-Jones suggests that these objects may be constellations: Corona Borealis is near someone with important knees (though actually behind his back, *Arat.* 73), and constellations can be said to cross the sea. This leads me to speculate that the fragment may belong to Eratosthenes' *Hermes*, a poem known to have been concerned with astronomy; Hermes is ἡγήτωρ ὀνείρων (*h. Herm.* 14); and his lyre is the other thing near Engonasin's knee (*Arat.* 272), though I cannot see a way of restoring it in verse 4.

2522. A fragment represented by two manuscripts. Lobel very attractively suggests Rhianus' *Messeniacae*. 3-4 ἐπὶ χθόν[α . . . ἡμετ]έρην? 5 I doubt κο]μμουῖ. 10 πε[ί]ραρ? 11 ἀ]λέαισ[θε. 15 αἰνύ applied to the Messenian 'Pion has special point: it recalls Homer's *Αἰνύ/Αἴπεια*, which was there (*Strabo* 360). Cf. 9 αἰπυράτης Διὸ[ς ἔδρης?]. The difficult Theocr. 1. 125 might be a reminiscence of Rhianus (on whose date see Jacoby, *F.Gr.Hist.* iiiiA Comm., pp. 89 f., 199).

2523. Perhaps a Hellenistic poem; various deities appear to be mentioned, and also σκύλακες and φάρμακα.

2524. Fighting involving Neleidae, Arimaspi, and perhaps a son of Pharnaces, all in Dorizing hexameters numbered by the hundred. δει φέρει τι ἢ Λιβύη καιόν. Who is the son of Pharnaces (fr. 8. 3)? Lobel suggests Pharnabazus, and events c. 400 B.C. But Xerxes' expedition is a more likely epic theme, and I would offer Artabazus. If the Neleids (fr. 1. 4) are Athenians, and the same as the people who fought ἐπ' ἀριστερὰ δαισιότατος (fr. 1. 2), that would fit the battle of Plataea (*Hdt.* ix. 28 sq.); the Arimaspi would be presented as one of the remote peoples from whom Xerxes' army was recruited. Fr. 1. 7 πολεμοκλ]ουσι. Fr. 2. 4 possibly ἔριν Ἀρίδα. Fr. 4. ii. 9 αὐτ[ο]κασ[ι]γνητ-.

We know that Choerilus' *Persica* were read at Oxyrhynchus (1399; not the same hand as 2524, but similar in date). Citations show no signs of Doric; but the papyrus is inconsistent, and if Choerilus were the author, the Doric element might be connected with his patronage by Lysander. Choerilus' τροχοκουράς is nearly as bold a formation as this poet's ὕδατοτρεφέλωτος.

2525. Euphorion, containing fr. 63 P. i. 8, Hermann's Bridge requires ἀ]τάφωι.

2526. Thirty-eight fragments which Lobel judges to be copied by one man

but perhaps not all in one manuscript. He suggests Euphorion, and various things favour this. The most substantial pieces are B 2 and 3, one about a woman's corpse washed up in Euboea, the other about Aristaeus, apparently the end of a poem. B 3. 8, I should like to read δὴ γὰρ σ[φ] δ]γες, if possible. C 1. 8]αστομα[: in view of 6 κακοξευ[, 10] ἄπλοα κύμ[ατα, one may recall *Ap. Rhod.* i. 2 Πόντιοι κατὰ στόμα.

2527. Apparently a scrap of a commentary, with references to Aristotle and perhaps Euphorion, on a poem that contained a word or name]ρεοβήν and mentioned Ainos: conceivably Callimachus, cf. fr. 697.

2528. Commentary, probably on Euphorion. The lemmata give parts of three verses, which refer to the Argonauts. Lines 13 ff., read:

] εἰς Ἄργω ἑτάρους [ἐκρί]νατ' Ἰήσων. περὶ [τοῦ] στόλου τῶν Ἀργο[ναυτ]ῶν [δ]τι οὐ τοὺς [αὐτοὺς ἀ]ναγράφουσ[ι]ν.

2529. Scrap from a codex containing Callimachus' *Hecale*. Fr. 248, and less certainly fr. 334, are recognized in it. Professor Webster makes the very attractive suggestion that fr. 239 is to be combined with verse 2 of the recto:

λύσαθ'] ὕπ' ἀρπύδα[s, [διερ]ήν δ' ἀπεισείσατο λαίφην,]
]άδα, τήν αγ[

Theseus' reception in *Hecale*'s house is then followed at a decent interval by the meal.

2530. A fragment in which Call. fr. 337 is perhaps to be recognized, as also in 2376 i. 1 (*Hecale*).

Addendum to 2258 (p. 91): a scrap from the *Hecale* part of the codex, containing fr. 279.

In future volumes it would save space and be otherwise nice if (a) the Contents, Table of Papyri, and 'Numbers and Plates' list were amalgamated (and why not tell us the plate numbers in the text?); (b) editors made less use of prevarications such as 'Though there is no good reason to suppose that the guess is of any value, no harm can be done by remarking that . . .'. But we are grateful as ever for the mistakes of Time's sickle, and the skill of the gleaners.

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ZENO'S FRAGMENTS

MARIO UNTERSTEINER: *Zenone, Testimonianze e frammenti*. Introduzione, traduzione e commento. (Biblioteca di Studi Superiori, xlvii.) Pp. xxx + 219. Florence: La Nuova Italia, 1963. Paper, L. 3,500.

UNTERSTEINER's interpretation of Zeno the Eleatic comes as a sequel to his *Parmenide* published in the same series in 1958 (see *C.R.* lxxiv [1960], 111-12). His emendation of Parmenides fr. 8. 5-6 is further discussed and defended in an appendix to the present volume and the whole of Zeno's work is regarded as a defence of Parmenides' basic position. For this indeed we have the testimony of Plato (*Parm.* 128 c--βοήθειά τις τῷ Παρμενίδου λόγῳ). But the Parmenides whom Zeno is to help is not Plato's Parmenides. Whereas for